
T H E
CRITICAL REVIEW.

For the Month of *July*, 1777.

The History of Great Britain, from the first Invasion of it by the Romans under Julius Cæsar. Written on a new Plan. By Robert Henry, D. D. Vol. III. 4to. 1l. 1s. boards. Cadell.

IN the volume before us, Dr. Henry continues the very extensive plan of inquiry he has undertaken. The portion of history which now attracts his attention extends from the invasion of the duke of Normandy to the death of king John. During this æra, he records the civil and military transactions of Great Britain; he delineates its state with regard to religion; he remarks the variations which took place in our constitution, government, and laws; the advances of learning and the arts; the fluctuations of commerce; and the progression of manners. The period and the subjects are interesting and important; and, while they excite hope and curiosity, afford the most ample scope for ingenuity and learning.

When we offered our remarks on the former volumes of this work, we expressed a wish, that the author as he advanced might exert an equal industry and research; and, it is with pain, we observe, that in proportion as his narration and inquiries are applied to cultivated times, his diligence and labour seem to relax. The courage, which ought to grow in conflict, appears to forsake him; and we can perceive, that he is about to yield under the greatness of his task.

After the praise we have formerly bestowed, this censure will require a particular illustration. Some striking proofs of the author's carelessness and neglect, will be necessary to satisfy

tisfy the reader, that it is no idle assertion. These, it is not difficult to find; and, we shall endeavour to hold them out with the delicacy that is due to a writer, whose intentions deserve commendation.

The opinion, that duke William atchieved a conquest over the laws and the people of England, though feebly supported, and in opposition to the testimonies of ancient historians, is adopted without hesitation by Dr. Henry. Nor has he attempted to justify himself by argument. The liberal and manly investigation of this subject by sir Matthew Hale, ought to have attracted his particular attention. He should have known, that this learned judge has sapped the foundations of this fancy; and that, of late, it has received its death-wound from the pen of sir William Blackstone.

He affirms that duke William had an army which consisted chiefly of his English subjects*; a certain proof that many Englishmen held lands of him by knight-service; yet he contends, that all the lands of England had been given to the Normans. He affirms, that duke William had an army of adventurers or mercenaries†; yet he contends, that Stephen was the first king of England who had mercenaries‡. It is difficult to conceive contradictions so violent. Of the Brabanzons, or mercenaries, he describes the extirpation in the year 1182; yet he informs us, that king John had Brabanzons or mercenaries in the years 1212, 1213, and 1215§.

The introduction of the institutions of chivalry into England is here considered by the author as the work of the Normans||; but, in a former volume of his History, he treated them as familiar to the Anglo-Saxons, and with a reference to the Anglo-Saxon manners¶. In one passage he mounts up the number of knights-fee in England to 60,215; in another he reduces them to 60,000**; and, he is equally positive in both these assertions. He makes William Rufus swear by the countenance of St. Luke, and this he conceives was his usual oath††. But the expression *per vultum de Luca* in the old historians does not mean the face of St. Luke the evangelist. It was in allusion to an ancient figure of Christ at Lucca in Tuscany, and means the face of Christ; which was, in reality, the usual oath of Rufus‡‡. This circumstance ought not to

* Page 17.

† Page 25.

‡ Page 471.

§. Page 176, 180, 182, 183, 472. || Page 558. ¶ Vol. II. p. 568.

** Page 323, 470.

†† Page 205.

‡‡ Du Fresne, voc. *Vultus de Luca*.

have escaped an author, who professes to have studied carefully our historians.

He lays it down as a certain position that the changes introduced into the ranks of men on the conquest were rather nominal than real; yet the feudal law he says was then introduced; and, of this law, it was the nature to alter all the usual forms and orders of society. He even allows that the feudal institutions were a system of oppression; and he does not scruple to admit that the Anglo-Saxon times were friendly to liberty; yet he is still assured and firm in conceiving that the changes of the Norman invasion were rather *nominal* than *real* *. This has to us the appearance, not merely of confusion, but of the most direct inconsistency.

He speaks of *ALLODIAL tenures* †. Yet there is nothing more certainly known, than that *allodium* is exactly the reverse of *tenure*. The former term is constantly employed to denote possessions which were free from service; the latter is used invariably to express lands which were held under services. The allodial proprietor had no superior; the tenant by a tenure was a vassal.

Under the appellation *baron*, in its most extensive sense, he comprehends all the tenants who held of the king *in capite* ‡. A tenant, of consequence, of the king who had a single knight's fee, must have been a *baron*. Of this reasoning it is a result, that men in the rank of common soldiers, serjeants, and quarter-masters, might have been peers of the realm; for, in general, men of this condition had a greater proportion of land than a knight's-fee.

But, it is to be confessed, that in a more limited sense, he has acknowledged, that barons were properly the greater vassals of the crown, 'who held immediately of the king an entire barony, consisting of thirteen knights-fees, and the third part of a knights-fee, §. Here, however, he is equally reprehensible. The idea, that a barony consisted of thirteen knights-fees and the third part of a knights-fee is a chimera, and does not, in any degree correspond with history. We can inform him, that the barony of Berkley-castle consisted of five knights-fees; the barony of earl Reginald of two hundred and fifteen knights-fees, and a third part of a fee; the barony of the earl of Arundel, of fourscore and four fees and a half; and the barony of Percy of thirty knights-fees ||. Instances of this kind might be multiplied to infinity, and cannot be reconciled with his rule. Nor can we

* Page 324, 328, 338. † Page 337. ‡ Page 328. § Ibid.
|| Madox on Land-Baronies.

approve of his adopting a notion, of which the wildness is so great, that it is impossible for a man of penetration to look even transiently into our history without perceiving it.

When our historian treats of homage, he neglects to mention the different forms of it which prevailed *. Of fealty he has given no account. He says nothing of the fine of alienation, and nothing of forfeiture in the enumeration he has made of the feudal perquisites; and, in opposition to every writer who has turned his attention to fiefs, he ventures to consider scutages as a feudal incident †. The scutage, however, was an express deviation from the regular spirit of fiefs, and was not known or heard of till the feudal system was deep in its decline. Wardships, marriage, reliefs, and aids, he treats as importations from Normandy by Duke William; yet these fruits of tenure appear among the Anglo-Saxons, and the evidence of their existence in early times of our history, has been repeatedly held out to the public ‡.

To an ignorant reader, the following passage will have the appearance of research and learning. 'We are told by a contemporary author, who was present at Messina in Sicily, with Richard I. in his way to the Holy Land, that the people of that city were filled with admiration at the number, beauty, and magnitude, of the ships of which that monarch's fleet was composed; and declared, that so fine a fleet had never been seen, and probably never would be seen in the harbour of Messina. This was indeed a very gallant fleet. It consisted of thirteen ships of the largest kind, called *dromones*, one hundred and fifty of the second rate, called *buffæ*; fifty-three galleys, besides a great number of tenders. Such a fleet would make no contemptible appearance even in modern times §.'

This is a magnificent manner of describing the fleet of Richard; but not to insist on this circumstance, what are we to conceive of the author's knowledge in the maritime affairs of the middle times? In fact, in the age to which he refers, the galley was the ship of war ||; and the largest vessels were neither the *dromones* nor the *buffæ*, but the *ussieræ* ¶. There is also evidence, that the *buffæ*, notwithstanding what our author asserts, were superior in size to the *dromones* **.

* Page 332.

† Page 335.

‡ See the case of tenures upon the commission of defective titles. Whitaker's Hist. of Manchester, &c.

§ Page 537.

|| P. Daniel.

¶ Du Fresne.

** *Naves pergrandes quas vocant buffas*, is the language of an old writer in Spelman; and *Longæ naves sunt quas dromones vocamus*, are the words of an author cited by Du Fresne.

In treating of sports during the period of history to which his book refers, he mentions the game called *the Quintain*; and this he considers as peculiar to burgeses and yeomen. This is an unfortunate opinion. For in old treatises this amusement is represented as fashionable among knights and men of rank *. Of the *jeu de paume à cheval*, and the other martial exercises, he is altogether silent. Yet the nature of his plan required him to dwell on these particulars, and to supply the omissions of the general historian.

These remarks have a reference to the understanding and the learning of the author. The following observation will affect the integrity which is expected from an historian.

To cite and appeal to as authorities, books or evidence which he has not seen, and could not understand if they had been submitted to his inspection, is, in any writer, a dissimilarity so glaring, that no proper apology can be offered for it.—The book of Domesday has not yet been published; though the generosity of government could not offer a more respectable present to the studious. It is not, therefore, an historical monument which a writer can consult in his closet. And, from the form and nature of the characters in which it is written, if it were to be consulted, an assiduous application and a length of time would be necessary to acquire the capacity of comprehending it. From the face, notwithstanding, of the history before us it appears, that this monument is perfectly familiar to the author, as direct and frequent appeals are made to it. From this conduct, some readers may conclude that little reliance is to be placed on the other authorities which crowd his page.—This compendious method of appearing learned, is indeed but too common in the present age.

It is now fit, that we exhibit to our readers some specimens of this volume, from which they may form an opinion of the execution and abilities of the writer.

In the chapter, which records the history of learning in Great Britain, there is the following passage concerning astrology.

‘None of the mathematical sciences was cultivated with so much diligence, in this period, as the fallacious one of judicial astrology. None indeed were honoured with the name of mathematicians but astrologers, who were believed by many to possess the precious secret of reading the fates of kingdoms, the

* See Dissert. sur l'hist. de St. Louis.

events of wars, and the fortunes of particular persons, in the face of the heavens. "Mathematicians (says Peter of Blois) are those who, from the position of the stars, the aspect of the firmament, and the motions of the planets, discover things that are to come." These pretended prognosticators were so much admired and credited, that there was hardly a prince, or even an earl or great baron, in Europe, who did not keep one or more of them in his family, to cast the horoscopes of his children, discover the success of his designs, and the public events that were to happen. The most famous of these astrologers published a kind of almanacs every year, containing schemes of the planets for that year, with a variety of predictions concerning the weather, and other events. We have the following quotation from one of these almanacs, in a letter of John of Salisbury. "The astrologers call this year (1170) the wonderful year, from the singular situation of the planets and constellations, and say,—that in the course of it the councils of kings will be changed, wars will be frequent, and the world will be troubled with seditions; that learned men will be discouraged; but towards the end of the year they will be exalted." From this specimen we may perceive, that their predictions were couched in very general and artful terms. But by departing from this prudent conduct not long after this, and becoming a little too plain and positive, they brought a temporary disgrace on themselves and their art. For, in the beginning of the year 1186, all the great astrologers in the Christian world agreed in declaring, that from an extraordinary conjunction of the planets in the sign Libra, which had never happened before, and would never happen again, there would arise, on Tuesday, September 16th, at three o'clock in the morning, a most dreadful storm, that would sweep away not only single houses, but even great towns and cities;—that this storm would be followed by a destructive pestilence, bloody wars, and all the plagues that had ever afflicted miserable mortals. This direful prediction spread terror and consternation over Europe, though it was flatly contradicted by the Mahometan astrologers of Spain, who said, there would only be a few shipwrecks, and a little failure in the vintage and harvest. When the awful day drew near, Baldwin, archbishop of Canterbury, commanded a solemn fast of three days to be observed over all his province. But, to the utter confusion of the poor astrologers, the 16th of September was uncommonly serene and calm, the whole season remarkably mild and healthy; and there were no storms all that year, (says Gervasi of Canterbury), but what the archbishop raised in the church by his own turbulence. In the midst of this general wreck of astrological reputation, William, astrologer to the constable of Chester, saved his character, by subjoining to his prediction this alternative,—"If the nobles of the land will serve God, and fly from the devil, the

the Lord will avert all these impending plagues." But though astrology was in itself deceitful, and sometimes involved its professors in disgrace, it contributed greatly to promote the study of astronomy; and there is the clearest evidence, that the astrologers of this period could calculate eclipses, could find the situation of the planets, and knew the times in which they performed their revolutions, &c.'

In the chapter which treats of manners, the author presents an anecdote of Robert duke of Normandy.

'The same historian * hath preserved the following curious anecdote, which may serve both as a proof and illustration of the wit, politeness, and generosity of the Normans. When Robert duke of Normandy, father of William the Conqueror, was at Constantinople, in his way to the Holy Land, he lived in uncommon splendor, and was greatly celebrated for his wit, his affability, his liberality, and other virtues. Of these many remarkable examples were related to the emperor; who resolved to put the reality of them to a trial. With this view he invited the duke and all his nobles to a feast in the great hall of the Imperial palace, but took care to have all the tables and seats filled with guests, before the arrival of the Normans, of whom he commanded them to take no notice. When the duke, followed by his nobles in their richest dresses, entered the hall; observing that all the seats were filled with guests, and that none of them returned his civilities, or offered him any accommodation, he walked, without the least appearance of surprise or discomposure, to an empty space, at one end of the room, took off his cloak, folded it very carefully, laid it upon the floor, and sat down upon it; in all which he was imitated by his followers. In this posture they dined, on such dishes as were set before them, with every appearance of the most perfect satisfaction with their entertainment. When the feast was ended, the duke and his nobles arose, took leave of the company in the most graceful manner, and walked out of the hall in their doublets, leaving their cloaks, which were of great value, behind them on the floor. The emperor, who had admired their whole behaviour, was quite surprised at this last part of it; and sent one of his courtiers to intreat the duke and his followers to put on their cloaks. "Go, (said the duke), and tell your master, that it is not the custom of the Normans to carry about with them the seats which they use at an entertainment." Could any thing be more delicate than this rebuke, or more noble, polite, and manly, than this deportment?'

Concerning the credulity and the curiosity of the Normans, our historian has the following remarks.

* Bromton.

* The Normans were no less credulous than the Anglo-Saxons. This is evident from the prodigious number of miracles, revelations, visions, and enchantments, which are related with the greatest gravity by the best of their historians, and other writers. "In this year (1171), about Easter, (says Matthew Paris), it pleased the Lord Jesus Christ to irradiate his glorious martyr Thomas Becket with many miracles, that it might appear to all the world he had obtained a victory suitable to his merits. None who approached his sepulchre in faith, returned without a cure. For strength was restored to the lame, hearing to the deaf, sight to the blind, speech to the dumb, health to lepers, and life to the dead. Nay, not only men and women, but even birds and beasts, were raised from death to life." Giraldus Cambrensis, who was one of the most learned and ingenious men of the twelfth century, amongst many ridiculous stories of miracles, visions, and apparitions, tells of one devil who acted a considerable time as a gentleman's butler with great prudence and probity; and of another who was a very diligent and learned clergyman, and a mighty favourite of his archbishop. This last clerical devil was, it seems, an excellent historian, and used to divert the archbishop with telling him old stories. "One day when he was entertaining the archbishop with a relation of ancient histories, and surprising events, the conversation happened to turn on the incarnation of our Saviour. Before the incarnation, said our historian, the devils had great power over mankind; but after that event their power was much diminished, and they were obliged to fly. Some of them threw themselves into the sea; some concealed themselves in hollow trees, or in the clefts of rocks; and I myself plunged into a certain fountain. As soon as he had said this, finding that he had discovered his secret, his face was covered with blushes, he went out of the room, and was no more seen."

* The Normans were as curious as they were credulous. This prompted them to employ many vain fallacious arts to discover their future fortunes, and the success of their undertakings. John of Salisbury enumerates no fewer than thirteen different kinds of diviners or fortune-tellers, who pretended to foretell future events; some by one means, and some by another. Nor did this passion for penetrating into futurity prevail only among the common people, but also among persons of the highest rank and greatest learning. All our kings, and many of our earls and great barons, had their astrologers, who resided in their families, and were consulted by them in all undertakings of importance. We find Peter of Blois, who was one of the most learned men of the age in which he flourished, writing an account of his dreams to his friend the bishop of Bath, and telling him how anxious he had been about the interpretation of them; and that he had employed for that purpose *divination by the*
palter.

psalter. The English, it seems probable, had still more superstitious curiosity, and paid greater attention to dreams and omens, than the Normans. For when William Rufus was dissuaded from going abroad on the morning of that day on which he was killed, because the abbot of Gloucester had dreamed something which portended danger, he is said to have made this reply,—“Do you imagine that I am an Englishman, to be frightened by a dream, or the sneezing of an old woman.” But the truth is, that excessive credulity and curiosity were the weaknesses of the times, rather than of any particular nation.’

We will not anticipate the conclusions which the reader may draw from an attention to these extracts. But, in another article, we shall lay before him what we have farther to observe from the consideration of the present volume of the History of Great Britain.

[*To be continued.*]

A Course of Lectures on Oratory and Criticism. By Joseph Priestley, LL. D. F. R. S. 4to. 10s. 6d. boards. Johnson.

THESE Lectures were composed by the author, when he was tutor in the languages and belles lettres in the Academy at Warrington, and were first delivered in the year 1762.

He has been frequently urged, he says, to make them public; and has been induced to do it at this time, partly for the sake of lord Fitzmaurice, to whom they are dedicated; and partly with a view to the illustration of the doctrine of the association of ideas, to which there is a constant reference through the whole work (in order to explain facts relating to the influence of oratory, and the striking effect of excellencies in composition, upon the genuine principles of human nature) in consequence of having of late endeavoured to draw some degree of attention to those principles, as advanced by Dr. Hartley.

Considering the nature of the work, the reader cannot expect, that every thing in it should be original. Dr. Priestley is of opinion, that it is, on the contrary, the business of a lecturer to bring into an easy and comprehensive view, whatever has been observed by others. He has therefore borrowed many of his examples from Dr. Ward's Oratory, from Lord Kaimes's Elements of Criticism, and other works of the same nature; but, at the same time, has interspersed a great number of his own illustrations and remarks.

He

He has divided his work into three parts. In the first he treats of recollection, or the invention of those thoughts and sentiments, which make up the body of a discourse; in the second, of method, or the proper arrangement of those materials; and in the third, of the various beauties and improprieties of style.

On the subject of amplification the author has these useful remarks.

‘Persons of a very exact judgment are generally the least copious in composition, and notwithstanding they have the greatest knowledge, compose with peculiar difficulty; their nicer discernment, which makes them attend to all the relations and connexions of things, rejecting every thing that doth not in every respect suit their purpose. Whereas those persons who are inattentive to the minuter proprieties of things, find no difficulty in admitting a great variety of thoughts that offer themselves in composition; a slight association of any ideas with the subject in hand being sufficient to introduce them. In general, the latter are more proper for public speakers, and the former for writers. The want of close connexion, small improprieties, or even inconsistencies, pass unnoticed with most persons when they hear a discourse. Besides, no person can so well depend upon his memory in comparing one part of a discourse that he has only heard, with another. But all these little inaccuracies are exposed to observation, when a good judge of composition hath the whole discourse before him in writing.

‘It may, likewise, be of service to add, that it is very possible a writer may cramp his faculties, and injure his productions, by too great a *scrupulosity* in the first composition. That close attention to a subject which composition requires, unavoidably warms the imagination: then ideas crowd upon us, the mind hastens, as it were, into the midst of things, and is impatient till those strong conceptions be expressed. In such a situation, to reject the first, perhaps loose and incorrect thoughts, is to reject a train of just and valuable thoughts, that would follow by their connexion with them, and to embarrass and impoverish the whole work. Whenever, therefore, we begin to feel the ardour of composition, it is most adviseable to indulge it freely, and leave little proprieties to be adjusted at our leisure.

‘Besides, if we would wish to communicate to our readers those strong sensations that we feel in the ardour of composition, we must endeavour to express the whole of our sentiments and sensations, in the very order and connexion in which they actually presented themselves to us at that time. For, such is the similarity of all human minds, that when the same appearances are presented to another person, his mind will, in general, be equally struck and affected with them, and the composition will appear to him to be natural and animated. Whereas, if, in

con-

consequence of an ill-judged scrupulosity and delay, we once lose sight of any part of that train of ideas with which our own minds were so warmed and interested, it may be impossible to recover it: and perhaps no other train of ideas, though, separately taken, they may appear to be better adapted to the subject, may have the same power to excite those sensations with which we would wish the composition might be read. Whatever these sensations be, they will be the same with those with which the composition was written; it being almost impossible to counterfeit successfully in such a case as this. As, therefore, we wish to affect and interest the minds of our readers, we should endeavour, without losing time in examining every thing with a minute exactness, to express the whole state of our own minds while they are thus affected and interested. Correction will be employed with more advantage afterwards.'

On this occasion it may be of use to recollect the precept of lord Roscommon,

To write with fury, but correct with phlegm.

And the excellent advice of Pliny. After you have finished a composition, you must, says he, lay it aside, till it is no longer fresh in your memory, and then take it up, in order to revise and correct it. You will find several things to retain, but still more to reject; you will add a new thought here, and alter another there. '*Laboriosum istud et tædio plenum, sed difficultate ipsâ fructuosum, recalescere ex integro, et resumere impetum fractum omisissumque.*' It is a laborious and tedious task, I own, thus to re-enslave the mind after the first heat is over, to recover an impulse, when its force has been checked and spent; in a word, to interweave new parts into the texture of a composition, without disturbing or confounding the original plan; but the advantage attending this method will overbalance the difficulty. Ep. vii. 9.

Among other observations on Method in narrative discourses, our author has the following:

'The writer of a single history hath no embarrassment in comparison of a person, who undertakes to give an account of two, or more nations, whose histories are intermixed with one another. The former is at liberty to take as much of any foreign history as he hath occasion for, to illustrate his own; the other is in a manner under a necessity, either of making repetitions, or of leaving chasms in one or other of the histories. The former expedient is tedious and ungraceful, the latter makes one of the histories very imperfect and uninteresting.

'The writers of the Universal History found themselves in this dilemma, and their very valuable work bears too many marks of it. To avoid repetitions, they have left almost all the histories imperfect, which obliges a reader to look into several,
be-

before he can find a perfect account of any. They have likewise made the modern history of the Arabians and Turks, in particular, unnecessarily and excessively tedious, by inserting in the text several different accounts of the same event; when it would have occasioned no more trouble to the writer, and have been vastly more agreeable to the reader, to have retained only the most approved account of any event in the *text*, and have left the other accounts to the *notes*.

• By the use of notes the moderns have a considerable advantage over the ancients, who had no idea of such a convenience. By the help of notes a history may go on without interruption, and yet a great variety of *incidental things*, worth recording, and which cannot be introduced with ease into the body of a work, may have a place assigned to them, where they may be attended to at the reader's leisure.

• Bayle hath made the greatest use of notes of any of the moderns. Indeed, the text of his Biographical Dictionary seems to have been composed for the sake of the notes; which were such *miscellaneous remarks* upon men and opinions, as could not have been incorporated into any regular work, or have been published conveniently in any other form.

We agree with our author in thinking that these repetitions are in some measure necessary. If, for example, the transactions of the Carthaginians with the Romans should be omitted in the history of Carthage, the history of that republic will be extremely imperfect, and almost unintelligible. The second detail should not indeed be so diffuse as the first; and the editor's abilities must be exercised in compressing it into a smaller compass. Yet even this should be done with great caution, where ever two parallel histories are the productions of different writers; and the second happens to be more judicious than the first.—But the Universal History has been put into able hands, and we have reason to think, that these objections, if they are *real* objections, will be entirely obviated.

The following remarks on particular names and circumstances are worthy of attention.

• Every body must have experienced, in relating any thing that really happened, how difficult it is to avoid mentioning those circumstances of time, place, and person, which were originally associated with the particulars of the story: and it is evident (notwithstanding it be generally esteemed a mark of greater judgment to *generalize* stories, and omit those particulars) that stories told with all those circumstances, provided they be not so many as to distract the mind of the hearer, and too much retard the relation of the principal incidents, are generally heard with more attention. In fact, it cannot be but that these

circumstances are necessary to the full understanding of the story.

circumstances excite more determinate and precise ideas; and the more precise and vivid are our ideas, with the greater strength do they excite all the emotions and passions that depend upon them. The mention of these particulars makes a relation to resemble real and active life.

‘ So important is this observation, and so far is it from having been thoroughly attended to, that it may almost furnish a criterion to distinguish true history from fable and romance. Even the best of our modern romances, which are a much more perfect copy of human life than any of the fictions of the ancients, if they be compared with true history, will be found to fall greatly short of it in their detail of such particulars as, because they have a kind of arbitrary, and, as it were, variable connexion with real facts, do not easily suggest themselves to those persons who attend only to the connexion and subordination of the incidents they have invented, and who, therefore, never introduce more persons or things than are necessary to fill them up: whereas a *redundancy of particulars*, which are not necessarily connected, will croud into a relation of real facts.

‘ It may not be improper to add, in this place, that the mention of so many particular persons, places, and times, in the books of scripture affords, to the curious observers of nature and probability, no small evidence of their genuineness and truth.’

It is observed, that Shakespeare’s frequent use of particular terms, and his attention to the choice of them contributed not a little to his peculiar excellence in distinguishing the passions and characters of human nature. Homer abounds more in the minute details of circumstances than Virgil, and his characters are better distinguished. Virgil uses more general terms upon all occasions, and the sameness of his characters is remarkable.

‘ One reason, says our author, why philosophers seldom succeed in poetry may be, that abstract ideas are too familiar to their minds. Philosophers are perpetually employed in reducing particular to general propositions, a turn of thinking very unfavourable to poetry. One reason likewise, why poetry is generally sooner brought to perfection than any other branch of polite literature may be, that, in early ages, the state of language is most favourable to poetry, as it then contains fewer abstract terms. On this account a poet in an early age, has the advantage of a later poet, who has equal share of imagination.’

These observations are rather specious than just. If there be any truth in this vulgar adage, “*Poeta nascitur non fit*,” want of success in poetry is not owing to men’s familiarity with

with abstract ideas; but to their natural inability. Cicero's ill success in poetical compositions did not arise from his previous study of philosophy: but he studied philosophy, rather than poetry, because it was more suitable to the natural bent of his genius; and he therefore succeeded in the former, while he only made himself ridiculous in the latter *. It is not probable, that he would have succeeded better, if he had never been conversant with abstract ideas. Our author adds, 'that a poet in an early age has the advantage of a later poet, as language then contains fewer abstract terms.' This observation cannot be true; unless a copia verborum, and the discovery of arts and sciences, are injurious to a poet's imagination: which is not to be supposed.

In explaining the influence of the passions on each other, he says:

'In order to raise a very lively and tender sentiment, it is of advantage to describe the sentiments, which raise it, in as few words as possible... The following is a moving image in Virgil's description of the return of Eurydice to the infernal regions.

'Invalidas tibi tendens, *heu non tua*, palmas.

Georg. lib. iv.

'The reader conceives a more lively sensation of a variety of undistinguished emotions from that short parenthesis, *heu non tua*, than if the poet had expatiated upon all the circumstances of the difference of Eurydice's present relation to Orpheus, and that in which they had stood to one another, and which, but the moment before, they had both fondly imagined was going to revive.

'The same author gives his readers a more exquisite sensation, by means of a single epithet, in the following passage, in which he describes the attempt that Dædalus made to describe the misfortune of his son, than he could have conveyed in more words, though ever so proper.

'Bis conatus erat casus effingere in auro,

Bis patriæ cecidère manus.

Æneid. lib. vii.

'When, under any affection of mind, strong sensations have been associated with *particular words*, it is natural for a person under the influence of the corresponding passion to repeat such words. In these cases, single words present to the mind entire scenes with all their moving circumstances.

'Inimitably expressive of tenderness is the repetition of the name of Eurydice, in the affecting history of Orpheus, both in Virgil and Ovid, thus happily imitated by Mr. Pope.

* Juven. Sat. x. 122. Quint. lib. ix. 4.

" Yet e'en in death Eurydice he sung,
Eurydice still trembled on his tongue:

Eurydice the woods,

Eurydice the floods,

Eurydice the rocks and hollow mountains rung."

Ode on Cæcilia's Day.

' In all strong passions, some one idea being present to the mind more eminently than others, persons under the influence of them naturally express that idea the first, even though it obliges them to throw the sentence in which it is introduced into disorder. Thus Nisus, in Virgil, exposing himself to death for Euryalus,

" Me me adsum, qui feci; in me convertite ferrum.

Oh Rutuli, mea fraus omnis."

Æneid, lib. ix.

' Perolla, in Livy, full of horror and astonishment at the intention of his son to murder Hannibal, begins his speech to him in the utmost disorder, with the most solemn form of adjuration;

" Per, ego, te, fili," &c.

' It is a direct consequence of the association of ideas, that, when a person hath suffered greatly on any account, he connects the idea of the same cause with any great distress. This shews with what propriety Shakespeare makes king Lear, whose sufferings were owing to his daughters, speak to Edgar, disguised like a lunatic, in the following manner:

" What, have his daughters brought him to this pass?

Could'st thou save nothing? Didst thou give them all?"

King Lear.

' And Macduff.

" ——— He hath no children."

Macbeth.

' Writers not really feeling the passions they describe, and not being masters of the natural expression of them, are apt, without their being aware of it, to make persons under the influence of a strong emotion or passion, speak in a manner that is very unsuitable to it. Sometimes, for instance, they seem rather to be describing the passion of another, than expressing their own. Sometimes the language of persons, in interesting circumstances, shows such an excursion of mind from the principal object, as demonstrates that their minds were not sufficiently engrossed with it. And sometimes, aiming to strike and astonish, they make their heroes use such language as is expressive of no passion whatever, but is quite extravagant and absurd.'

The author illustrates these observations by examples from Voltaire, Shakespeare, Moliere, &c. from which we have only room to give the reader a very short extract.

' It is utterly improbable, that king John in the agonies of death, and with his stomach and bowels inflamed with intense heat, would pun and quibble in the manner that Shakespeare represents

represents him to have done ; and that, when he was not able to procure any thing to cure his inward heat, he should say,

“ I beg *cold comfort*, and you are so strait,
And so ungrateful, you deny me that.” Act v. 9.

• It is impossible not to smile, when Moliere makes Harpagus (when he is about to examine upon the rack all his family, servants, sons and daughters) say, he would apply the torture to himself : “ *et à moi aussi.*”

• Very extravagant likewise is the following speech, which Shakespeare puts into the mouth of Ligarius :

—————“ Now bid me run,
And I will strive with things impossible,
And get the better of them.” Jul. Cæs. ii. 3.

Shakespeare is not so reprehensible in this passage, as our author supposes. These words are part of a speech of Ligarius to his friend Brutus. Ligarius was a man of distinguished zeal for the liberty of his country. He lived in great confidence with Brutus, who found him a fit person to bear a part in the conspiracy against Cæsar. But happening to be taken ill near the time of its execution, when Brutus, in a visit to him, began to lament, that he was fallen sick in a very unlucky hour, Ligarius instantly raising himself upon his elbow, and taking Brutus by the hand, replied, “ Yet still, Brutus, if you mean to do any thing, worthy of yourself, I am well.” Nor did he disappoint Brutus’s opinion of him, for we find him afterwards in the list of conspirators. See Plutarch’s Life of Brutus.

Shakespeare amplifies Ligarius’s reply in this manner :

“ I am not sick, if Brutus have in hand
Any exploit worthy of the name of honour.
By all the gods the Romans bow before,
I here discard my sickness. Soul of Rome !
Brave son, deriv’d from honourable loins !
Thou, like an exorcist, hast conjured up
My mortified spirit. Now bid me run,
And I will strive with things impossible,
Yea, get the better of them.”

This extravagant protestation is not unsuitable to the character and situation of the speaker : it is a natural flight of political enthusiasm.

It has been repeatedly observed, that the English language has an advantage above most other languages in the poetical and rhetorical style : for when nouns naturally neuter are converted into masculine and feminine, the personification is more distinctly and forcibly marked. Lowth’s Gram. p. 44. To account for the structure of other languages in this instance, our

author

Author conjectures, 'that the extension of sex, in most southern languages, to almost all inanimate things, may have taken its rise from a lively imagination, personifying almost every thing.'—Perhaps it may not appear chimerical to suppose, that this general personification was natural to the Greeks and Romans, who *deified* almost every object in nature; animating hills, woods, seas, fountains, with Oreads, Dryades, Nereides, Naiades, &c. in short, filling heaven and earth with gods and goddesses, of which Herod says, there were *τρισμύρια*, thirty thousand. Oper. & Dier. i. 250.

As we have now extended this article as far as the limits of our Review will allow, we shall only add, that these Lectures contain many other valuable remarks; and may be of great service to those, who wish to form their style, and their taste for polite literature.

The History of the Establishment of Christianity, compiled from Jewish and Heathen Authors only; exhibiting a substantial Proof of the Truth of this Religion. Translated from the French of Professor Bullet, Dean of the University of Besançon, and Fellow of the Royal Academy of Inscriptions and Belles Lettres. By William Salisbury, B. D. 8vo. 5s. sewed. Bathurst.

IT is no wonder, the Deist may say, that Christianity should be supported by the attestation of its friends. Every man endeavours to vindicate his own profession, and to give a specious appearance to his errors and absurdities. If you would judge impartially, 'audi alteram partem,' hear what the adversary has to alledge. He may probably discover what your own party has concealed, some craft and imposition, which you do not suspect; or some defects, which, on account of the prejudices of education, you do not perceive.

The advocate for Christianity has no objection to try his cause upon this ground. He readily submits it to a determination upon the evidence of adversaries only, and from their concessions he demonstrates the truth of the gospel.

Mr. Huet, in his *Demonstratio Evangelica*, and almost all the learned, who, for these two last centuries, have written in defence of Christianity, have inserted in their works what many heathens have said to the advantage of our religion. 'Colonia adding to these several testimonies what might contribute to the knowledge of the authors, from whom they were taken, has composed of them an entire treatise, entitled, the Christian Religion verified by the Testimony of Pagans.'—'This book, says Mr. Bullet, when stripped of the ornaments foreign to

the matter in hand, makes but a small part of that which is here presented to the public.*

In the year 1755, the late Dr. Gregory Sharpe published an excellent tract, which he calls, *An Argument in Defence of Christianity, taken from the Concessions of its ancient Adversaries, Jews and Pagans.*

But the most extensive and valuable performance on this subject appeared in 1765, 1766, and 1767, in four volumes quarto, under the title of *A large Collection of ancient Jewish and Heathen Testimonies to the Truth of the Christian religion, by Dr. Lardner* *. In this work the indefatigable author has faithfully cited, and accurately examined every passage, which is to be found in any Jewish or Heathen writer, relative to Christian affairs, from the time of our Saviour to the year 550; at the same time, he has freely exploded those testimonies, which owe their existence to what is usually called, *pious fraud*.

He informs us, that he took great pains to procure professor Bullet's performance, before he published his third volume [in 1766]; that enquiries had been made for it, at his desire, both at Paris and in Holland; but without success †.

The doctor's plan is however very different from that of the professor. The former gives us a biographical account of the authors he cites, he settles their time, he distinguishes their productions, and then examines those detached passages, which fall within the compass of his design. The latter forms a connected history of the establishment of Christianity, in the words of Jews and Heathens, without allowing himself to make use of any other materials. He recites the calumnies, the scoffs, the abuses, the edicts of proscription; and shews, in a continued discourse, that those invectives, those prosecutions contribute, in a very singular manner, to the confirmation of the gospel, and the honour of the Christian church.

The history begins in this manner:

* In the reign of Tiberius, (1) a man called Jesus, by nation a Jew (2), born of a poor woman (3), supposed to be the son of a carpenter (4), and himself of the same occupation (5), of a mean figure and low stature (6), gathered together in Judea a

* Crit. Rev. vols. xix, xx, xxi, xxiii.

† The translator tells us, that the professor's book has been printed about twelve years. Yet, in the same page, he says, it was published *three* years before Lardner's third volume: if so, it has been published fourteen years.

* (1) Taciti Annal. 15. § 44.

* (2), (3), (4) Celsus in Orig. lib. i. n. 28; lib. ii. n. 32.

* (5) Celsus in Orig. lib. i. n. 28; lib. vi. n. 34.

* (6) Celsus in Orig. lib. vi. n. 75.

company of fishermen, illiterate, unpolished, ignorant persons, and infamous according to the account of the Heathens for their disorderly lives (7). He gave himself out for the Messiah promised to the Jews, for the Christ, the messenger of heaven, the Son of God (8). He taught a doctrine so sublime, that reason could not comprehend it (9); and a morality so pure, that his enemies have been forced to admire its perfection, or constrained to censure it as impracticable (10). He gave command to his disciples to travel into all parts of the world, to cause his doctrine and his precepts to be embraced (11), and to establish his religion upon the ruins of Judaism and idolatry. The Jews looked upon him as an impostor, and imputed the miracles he performed to the power of the devil (12). Pilate, at their instigation, put him to an ignominious death upon the cross (13). Some days after, his body was not to be found in the sepulchre, wherein it had been laid. His disciples maintained, that he was risen (14). The Jews, on the contrary, gave out, that his body had been taken away in the night time, to make it believed, that he was again alive. They declared afterwards, that he was raised by the power of necromancy (15). At last, they published in their writings, that the body of Jesus had been taken and concealed by Judas, who shewed it to the people, when the apostles preached his resurrection (16), &c.

Our author continues this narrative to the death of Julian, which happened in the year 363, and concludes with that event, not only because the testimonies of later ages are less important, but because that was the period in which idolatry fell, and Christianity triumphed over all opposition.

At that crisis, the universe changes its God, its worship, laws, maxims, rules, opinions, sentiments, inclinations, manners, prejudices, customs, practices. In order to give the reader a just idea of this astonishing revolution, the professor, in a discourse subjoined to his narrative, goes back to the first

‘(7) Celsus in Orig. lib. i. n. 26. lib. iii. n. 68. Porphyry in Jerom on Psal. xci. &c.

‘(8) Celsus in Orig. lib. iii. n. 1, &c. Pliny to Trajan. Cyril, lib. vi.

‘(9) Celsus in Orig. lib. iii. n. 73. lib. i. n. 9. Trypho in Justin Mart. Dial. p. 164. Lucian in Philop. Galen. lib. ii. cap. 4. Pliny to Trajan, &c.

‘(10) Trypho in Just. p. 3. Min. Felix, p. 31. Cyril, lib. vi.

‘(11) Toledoth Jesehu.

‘(12) Wagenfeil’s Tela ignea. Tertul. contra Jud. c. 9. Celsus in Orig. Just. Mart. Apol. &c.

‘(13) Tacitus, Celsus in Orig. Min. Felix, Arnob. Cyril, lib. 5, 6.

‘(14) Orig. lib. ii. n. 59. Just. Dial. n. 108.

‘(15) Acta S. Pionii, c. 3. in Bollandus.

‘(16) Toled. Jesehu.’—For other proofs, on which the author grounds his assertions, we must refer our readers to Mr. Salisbury’s translation.

publication of the gospel, and considers the nature of the undertaking, the extent of it, the time fixed upon for it, the authors chosen, the means made use of, the obstacles to be surmounted, and the success to be expected.

1. The undertaking is to overthrow idolatry, to abolish Judaism, and to establish Christianity on their ruins.

‘ At the time the apostles made their appearance, the whole world, Judea excepted, was overwhelmed in idolatry. This religion suited the inclinations, and flattered the propensities of mankind; . . . Every thing in it pleased the sense, every thing in it was agreeable to the imagination. Its system is so pleasant, that it constitutes, even to this day, the charms of our poetry and theatrical entertainments.—

‘ The Jews were the peculiar people of God. God had given them his law. He had worked most astonishing miracles in their favour. He dwelt among them in a magnificent temple. They were the sole depositories of his religion and worship. Proud of these advantages, they looked with contempt on all other nations, whom they believed unworthy of the favours of the Supreme Being. They expected at that time a Messiah, who was to break the yoke of the Romans, restore the throne of David and Solomon to its pristine glory, and, by a series of victories and conquests, bring all the world under subjection to his laws.

‘ The Christianity, which was to be substituted in the room of Judaism and idolatry, was much more fitted to fright men than to allure them. . . . The Christians told the Jews, they vainly flattered themselves that the law, which they received from God was to continue for ever; that their worship and ceremonies were abolished; that they were no longer the elect people; but that all nations were equally invited into covenant with the Lord; that the indulgences granted by Moses to the hardness of their hearts were revoked. In the room of a victorious master of the world, whom they expected for their Messiah, they presented to them a poor handicraftsman, who died upon a cross.—

‘ The Christian morality thwarted all the passions, restrained all the inclinations of men *. Believers renounced all pleasures: they led a strict and severe life. . . . their watchings and long fastings made them pale and meagre. They despised the cruellest punishments, and ran to meet death with joy for the defence of their faith.—

— ‘ All kind of prejudices were moreover obstacles to the establishment of Christianity. It was a religion but just sprung up, and which the degrading punishment of its author had impressed with a character of ignominy; a religion preached by a few poor, unbred, ignorant men, whom the Greeks and Romans

* Here our author exaggerates.

treated as Barbarians; a religion that was scarce followed by any but the populace; whose suffrage seemed fitter to discredit an opinion, than propagate it. A religion, which, by its attack upon the gods, passed for atheism, and was on that account looked upon as the cause of public calamities; a religion proscribed from its first rise by the laws of the empire; and punished by the most dreadful inflictions; a religion, whose plain unadorned worship made no court to the senses; a religion, which required men to suffer present evils, in expectation of an invisible reward.—What contrariety can be more striking than that of idolatry and Judaism to Christianity? Let us estimate by *this* the difficulty of making the change.—The author considers,

2. The amazing extent of this undertaking. It has no limits, but those of the world. It is proposed to alter not only some indifferent customs, but every thing, that every nation held most holy, most hallowed, most venerable, and indispensable.

3. The time chosen for executing this design: the most polite, the most enlightened, the most elegant; the age wherein Rome advanced to the summit of power, by the dint of her arms, became also the mistress of the world by her literature and laws. The whole empire was filled with philosophers, orators, poets, and historians... Yet never was there so great a depravation of manners. To men drowned in voluptuousness, accustomed to deny nothing to their appetites, in whom the habit of licentiousness has formed a second nature, rules of conduct are to be prescribed, which oppose the inclinations, thwart the natural affections, and wound the heart.

4. The authors. Fishermen, without learning, without abilities, weak and pusillanimous; twelve men whose condition, appearance, and manners, inspire nothing but contempt. These are the men, who undertake to instruct the Greeks, the fathers of arts and sciences; the Romans, the masters of the world. These are they who purpose to convict the sages of folly, the philosophers of ignorance, and the whole world of error.

The professor proceeds to the means, the obstacles, the success, of this great enterprize. The apostles, he observes, were unacquainted with the arts of Cicero and Demosthenes; they spoke like the lowest of the people. Their language was neither calculated to captivate the imagination, nor affect the heart. They appear to have used no artifice, no intrigues, no secret management to draw in followers. They preach Jesus crucified at Jerusalem before his murderers; and far from being ashamed of the humiliations of their master, they take a pride in them, and boast of knowing nothing but Jesus Christ, and him crucified. They had neither riches, power, nor

force. They are sheep, which have nothing to oppose to the fury of the wolves that devour them, but an unalterable meekness: their only armour is suffering, bleeding, dying.

The obstacles which their adversaries threw in their way were numerous. The Pagans and Jews blackened Christianity by calumnies, and set up miracles in opposition to it. The heretics rent it by their errors, the philosophers attacked it with their writings, the princes and the people persecuted it with violence, and strive to seduce those, whom they could not vanquish.

Yet in spite of all opposition Christianity prevails.

• Twelve Galileans introduce the worship of their crucified master, not only among a great number of Jews, who demanded his execution, but even an innumerable multitude of Gentiles. Their sound went into all the earth, and their words into the ends of the world. There is no country, where they have not a numerous progeny of believers; no region where they do not erect trophies to Jesus Christ: they bring under the gospel yoke nations, to whom even the Romans were not able to give law; and the church is, at its rise, already of larger extent than the dominion of the Cæsars. . . In the midst of these concussions, which shake the universe, the church of Christ alone immovable as its author, knows no vicissitude. She is increased by the losses of Rome. She sees those conquerors, who have held the capital of the world in chains, submit to her yoke, and glory in being her children. . .

• Socrates, Plato, Aristotle, Zeno, were great philosophers. They were held in esteem, as sages. Their abilities, their learning, their genius were admired. They joined to the strength of reasoning the charms of eloquence, and all the graces of composition. Yet these sages were never able to bring their countrymen to live according to the rules of the morality, which they taught; they could never check the vices, that reigned among them, nor had they ever any considerable number of disciples. —

• The alteration of man, the change of the universe, even if all human means promoted it, could not fail of looking like a prodigy. What a prodigy then, or rather what a number of prodigies *are* [is] implied in the success, which the apostles have had, being such persons as they were, and having met with the most powerful obstacles to their enterprize? To give sight to a man born blind is a miracle, and shall it not be deemed a miracle to change the religion, the manners, the laws, the customs, the practices, the prejudices, the opinions, the sentiments, the taste, the inclinations, the propensities, in a word, the mind and the heart, in an infinite number of men? —

The author answers the objections, which have been urged against the Christian religion, and concludes in this manner.

• W

* We have from the Jews and Pagans a two-fold confession. They acknowledge explicitly the reality of the miracles of Jesus and his disciples, and they supply us with the facts, from which *have* [has] been compiled the history of the establishment of Christianity; facts which necessarily suppose the reality of those miracles. Facts confessed by those, who have the greatest interest in gainsaying them, are incontestable. Therefore the miracles of Jesus and his disciples have the highest degree of certainty. It has been proved, that God is the author of these miracles; therefore God is the author and institutor of the Christian religion. Now, a religion that has for itself the testimony and approbation of the Deity, and is the very work of the Deity, is certainly true. Therefore the Christian religion is true.'

To this discourse the author subjoins remarks in favour of contested proofs: such as, Nero's inscription, mentioned by Gruter, p. 238, Tiberian's Letter to Trajan, Antoninus's Edict to the States of Asia, the Edict of Decius, mentioned in the Acta S. Mercurii, and the testimony, or the silence of Josephus concerning Jesus Christ.

Admitting, says Mr. Bullet, that the contested paragraph in Josephus concerning Jesus Christ is an interpolation, and that Josephus has not spoken of him at all, let us see what inferences may be drawn from his silence.

This historian, who was born three or four years after the death of Christ, could not but know, that one Jesus, called a cheat, an impostor, a magician, a prophet, had appeared in Judea... In his time the Christians were so considerable a body, that they drew the attention of the emperors. These masters of the world enacted laws against them; they decreed capital punishment to them, and enjoined the magistrates to search for and apprehend them. The fidelity therefore of history required, that mention should be made of them. This was the opinion of Tacitus and Suetonius, men to whom the sect of the Christians were a much less interesting object, than to a Jew, as Josephus was. These two historians were persuaded, that the rise and settlement of Christianity was of importance enough to be ranked among the great transactions which they transmitted to posterity. Josephus is very exact in mentioning all the impostors or heads of parties, which had started up among the Jews, from the reign of Augustus to the destruction of Jerusalem. But the sect of Christians had a much better claim, than any of the rest, to be taken notice of in his history; our author therefore argues thus:

* This historian either believed, that the whole account of Jesus's disciples, concerning their master, was false, or he believed that it was true. In the first case he would not have been

silent. Every thing led him to speak on such an occasion; the interest of truth; zeal for his religion, the foundations of which the Christians sapped by their impostures; love of his countrymen, whom the disciples of Jesus accused of having put to death, by a malignant and cruel jealousy, the Messiah, the son of God. By detecting the imposture of the apostles, Josephus would have covered the enemies of his people with confusion, rendered himself agreeable to his countrymen, conciliated the favour of the emperors, who would fain have stifled Christianity in its birth. He would have engaged the applauses of all those, who held this religion in abhorrence, and undeceived those very Christians, whom the first disciples of Jesus had deluded. Now, is it possible to believe, that a man, well acquainted with a cheat, which it is so much his interest to publish, should be so scrupulously and profoundly silent upon it, especially when so natural an occasion offered itself to mention it? If false miracles should be vented among the people, tending to unsettle their faith, with what zeal would our writers labour to detect the imposture, and to prevent their seduction? Would they not think, and with good reason, that silence on such an occasion was a criminal prevarication? It seems evident therefore, that, if Josephus believed, that what the apostles said of their master was false, he would have taken care to make it known. If he did not believe it to be false, he believed it to be true. And it was nothing, but the fear of displeasing his own nation, the Romans, and the emperor, that stopped his mouth: in which case his silence is as good as his testimony, and equally serves to authenticate the truth of the facts, upon which Christianity is founded.

This is the substance, or rather a specimen, of our author's reasoning in defence of Christianity. The argument itself is old; but the professor's manner of treating it is new and ingenious. He has indeed managed it with uncommon spirit, force, and eloquence, and placed every circumstance, which he takes into consideration, in the clearest and the strongest light.

The translator has subjoined some useful and judicious notes, on Phlegon's *ἐκλειψις*, Toledoth Jesehu (the production of a malignant and lying Jew, about five or six centuries ago), the testimony of Tacitus, Josephus, &c. and some strictures on Mr. Gibbon's account of Christianity, and its first teachers.

The references are placed at the conclusion. But the proofs at large, translated from the original authors, will compose a second volume.

The History of Gunnery, with a new Method of deriving the Theory of Projectiles in vacuo, from the Properties of the Square and Rhombus. By James Glenie, A. M. 8vo. 4s. 6d. Cadell.

IN the preface to this little work we are informed, that the author's design in this performance, is not only to lay before the reader an historical account of the different discoveries which have been made relative to the resistance of the air, by the most eminent writers who have treated of this subject; but likewise, to give the theory of projectiles *in vacuo*, derived in a new manner from very simple principles, with a method of reducing projections on inclined planes, to those which are made on the horizon. Mr. Glenie seems to be no contemptible mathematician, and on more mature consideration he would not, we apprehend, denominate a few scattered thoughts, *the History of Gunnery*. The hurry in which the performance seems to have been *run up*, may have betrayed him into many unguarded expressions, which we apprehend he may wish to have altered in a second edition; and when he is better acquainted with the practical parts of this subject, he may see many things belonging to it in a light different from that in which he has hitherto viewed them. A gentleman of his scientific knowledge, and seeming disposition for *experimenting*, is doubtless a great acquisition to the regiment of artillery, in which such characters are perhaps too uncommon.

The part of this book which the author calls *the History of Gunnery*, consists chiefly of a loose account of some of the attempts that have been made to determine the resistance of the medium to bodies projected in it; a subject not yet brought to an exact determination, notwithstanding the endeavours of our immortal Newton. Mr. Glenie seems to have bestowed some time and labour on this subject, though the result is not *here* published, but reserved for consideration and improvement.—For this purpose we would recommend for his inspection, what the famous professor Euler has written on this subject in his comments on the Gunnery of our countryman Mr. Robins. Mr. Glenie, in this piece, takes occasion, we think with justice, to defend Mr. Robins against one of several unjust reflections thrown on his memory by Mr. Muller.

Galileo, among many other great discoveries, first, of any that we know of, explained the true law of the descent of gravity, and the nature of the resistance of the medium; and was very naturally led to make an observation, that since the velocities generated by gravity are proportional to the times, but that the resistance of the medium is in the duplicate or

still

still higher ratio of the velocities, by the *constant* increment of velocity (or rather indeed decreasing increment in the medium) and increasing increment of resistance, it would at length happen that the falling body would have acquired such a velocity as would meet with a resistance equal to the constant force of gravity to generate the velocity; after which it would continue to fall with this constant velocity without increasing or decreasing. And the quantity of this greatest velocity is calculated by sir Isaac Newton in his Principia. This velocity in such a body as the musket bullet is about 400 feet per second of time. But as Mr. Robins had, from an excellent mode of experiment, determined the initial velocity of such a bullet, discharged by the force of fired gunpowder, to be above 1600 feet per second, Mr. Muller triumphs on the seeming impossibility of the existence of such a velocity, and quotes sir Isaac's proposition as the testimony. Not perceiving that *his* theorem respects only velocities gradually generated by gravity, and was never intended to countenance an opinion that velocities greater than that could not possibly be generated by other powers.

The discourse, near the end of the history, concerning opinions about the cause of gravity, and the existence of a subtle ethereal medium, might have been spared, as being but little connected with his subject. Nor has Mr. Glenie combated his subject with the best *artillery* in the world.

The latter part of the book contains the new method of deriving the theory of projectiles *in vacuo*, from the properties of the square and rhombus, that is the parabolic theory of gunnery, for such to all sense is the curve that would be described by a body projected *in vacuo*. This invention consists in demonstrating certain properties belonging to the lines and angles formed by the various intersections of the sides and diagonals of a square and two rhombuses having a common side, and then shewing that the intersections of certain lines in them are found in the projectile curve or parabola, he transfers all the aforesaid properties to the solution of the cases of projectiles or gunnery. But no advantage to the artillerist is hereby derived, as we are not from hence furnished with any new rules or methods, nor is the mode of obtaining the usual rules by this means near so easy or natural as the common direct way from the known properties of the parabola. So that all the purpose answered by this method of obtaining the rules, is to shew the author's ingenuity in geometrical subjects. Not that it was necessary in this case however to be of the deepest or most acute kind; for having remarked the properties of such figures as abovementioned, when considered as connected with
a pa-

a parabola, and as those properties must always attend such figures whether so connected with the parabola or apart from it, it required no great exertion of genius to think of first pointing out such properties in those figures, and then applying them to the parabola, as if they had been thus originally obtained without previously knowing that they had before belonged to it.

A System of Military Mathematics. By Lewis Lochée, Master of the Military Academy, Little Chelsea. 2 vols. 8vo. 12s. sewed. Printed for the Author, and sold by T. Cadell.

IT is the common fault of schoolmasters to be troubled with an insatiable desire of exhibiting in print their performances, and method of teaching, to the public. This generally arises from a superficial knowledge of the subjects of which they treat, and in which they are employed; so that being little acquainted with the best authors, and having *stumbled* on a method of their own at the commencement of their profession of teaching, which their constant habit of delivering to their pupils has rendered clear to themselves, while other modes are obscure to them, they imagine that it must be the same to others if it were published, and that the publication will serve as an advertisement and recommendation to their school. Though such publications may fully evince, to the really learned, the ignorance and pedantry of such authors, yet there is no doubt but that, like the specious advertisements of quack medicines, they but too often have their effect on the aësy belief of many parents, &c. who hence conceive a good opinion of the abilities of these quacks in science.—We have been induced to throw out these observations on the perusal of this performance, although it is not the *worst* of its kind that we have seen. We agree with the author in thinking several practical branches of mathematics, very useful in forming a distinguished military character and conduct; but think he carries the opinion too far when he says, ‘mathematical knowledge has been found as necessary to the soldier, as it ever was to the astronomer; and has contributed to form a Turenne and a Vauban, *no less* than an Archimedes and a Newton;’ as we are of opinion that there are certain other qualities and qualifications that have a greater share in forming the distinguished soldier, than a deep or critical knowledge of mathematics. But perhaps Mr. Lochée’s notions of what is meant by a great knowledge of mathematics may differ from our own; nay, this seems rather likely, when we consider the following
pa-

paragraph, which he has inserted, a little to soften the rigour with which he had insisted on the indispensable knowledge of a great degree of mathematical science for every military officer.

As military students, however, are designed, not for a contemplative, but for an active and busy life, it is expedient that they should generally decline such investigations as serve only for amusement, and confine themselves chiefly to those that are immediately applicable to their common duties and employments. On this principle, the following work, begun and finished solely for their improvement, has been formed: and if, in some instances, the more intricate parts of algebra and geometry are opened; it is only for the sake of those superior minds, who may be capable of pursuing them, and who, by enlarging their ideas in the investigation of the higher and more speculative parts, will acquire greater strength and facility both in the comprehension and application of the lower and more practical: it is, surely, always right, to give free scope to the exercises of the intellectual faculty, till it is found that mere speculation is pursued to the neglect of practice.' For we have not found in this work any such things as we have been accustomed to consider as the 'intricate parts of algebra and geometry,' &c. and we are inclined to suspect that students who are taught no more of the sciences of arithmetic, algebra, and geometry than are laid down in this work, will never make any distinguished figure, either in a military or any other capacity, from the advantage alone of that degree of it. Besides the matter of this performance, we think the manner of it is not calculated for initiating youth into the knowledge of these subjects, it being generally very tedious and trifling.

The subjects of this performance, as we have already hinted, are arithmetic, algebra, and practical geometry; all of which are treated in a superficial and unscientific manner, the definitions, demonstrations, &c. being often imperfect and unmathematical.

As there are many better treatises on these subjects already extant, we can discover no occasion for the publication of this, it containing no new discoveries nor improvements, so that its publication may probably be attributed to other motives. Nor is this probability lessened by the opinion which the reader may form of an author's modesty who could solicit leave to dedicate such a performance to the king.

Observations on Chronic Weakness. By Thomas Withers, M. D.
8vo. 2s. 6d. sewed. Cadell.

THOUGH chronic weakness is confessedly the origin of a great variety of disorders, it has hitherto never been treated by medical writers with that degree of attention and accuracy which the importance of the subject requires. An attempt, therefore, to investigate the nature of this indisposition, so prolific of numerous and stubborn complaints, cannot fail of being highly acceptable to those who wish the advancement of physical knowledge, especially when it is executed by one who has had great experience in the history and cure of the disease.

This species of weakness termed chronic, is distinguished from that which accompanies acute disorders by the slow and gradual progress of its invasion. According to Dr. Withers,

Chronic weakness usually begins with morbid affections of the stomach and bowels. The functions of the alimentary canal are of the first importance: but its structure is delicate and tender. Flatulence, acidity, heart burn, costiveness, or colic pains frequently afford the first signs of the approaching disease. A diminution of appetite and a slight dejection of spirits soon occur. The muscular strength is impaired, and the patient feels a languor and an aversion to motion. This disposition to indolence continually grows stronger, and a sense of weariness is easily induced.

By degrees those symptoms increase, and the whole constitution is more and more depressed. The simple solids are relaxed, and the nervous power is diminished. The uneasiness of the mind, arising from a debilitated state of the body, becomes more considerable, and contributes much to accelerate the progress of the disease. The aliment is often taken without appetite, and is very imperfectly digested. The stomach and bowels are distended with air, and, in consequence of that distension, they are thrown into convulsive contractions, attended with pain and anxiety. A considerable quantity of limpid water, or of the acid and putrid matters contained in the stomach, regurgitates frequently into the mouth. In this state of the patient there is sometimes a sense of palpitation in the breast, with a shortness and difficulty of breathing. The head, from the great connection which subsists between that part and the stomach, is affected with pain and dizziness. The pain of the head in some cases is extremely constant and severe. The dizziness arises sometimes to such a height that the patient staggers like a drunken man. The food, according to its nature, is apt to run too far into the acid or putrid fer-

fermentation, and to load the alimentary canal with acrid and offensive matters. In this situation of the patient, a diarrhæa sometimes takes place, which is a natural and salutary effort of nature. At other times obstinate costiveness and colic pains supervene.'

In the minute and accurate description which our author has given of this disease, he mentions, as a concomitant symptom, a relaxation of the organa virilia, attended with a discharge of viscid mucus from the urethra and vesiculæ seminales. When this symptom occurs, however, we should be inclined to consider it rather as a casual than a characteristic attendant of the disease; and to suspect, that, instead of being produced by the general weakness of the body, the latter was the effect of a partial imbecility previously existing in the seminal vessels, from which a copious or long continued discharge had reduced the vigour of the constitution.

Dr. Withers justly supposes that the proximate cause of chronic weakness consists chiefly in a defect of nervous energy, in an increased mobility of the nervous system, and in a diminished cohesion of the fibres; and he likewise acquiesces in the common doctrine respecting the predisposing and occasional causes, the operation of which he explains upon the principles of physiology. After offering a few observations on the distinction of the disease, and the circumstances which ought to guide the prognostics, he proceeds to the method of cure, which is comprized under three indications: namely, to avoid the occasional causes, to obviate particular symptoms that aggravate the complaint, and to restore the tone and vigour of the system.

Several writers have recommended an animal diet as the most suitable in a weak state of the stomach and bowels; but Dr. Withers is of opinion that a mixture of animal and vegetable food is the most conducive to health. For the preservation of health in a sound constitution, such a regimen is undoubtedly the most proper; but it is certain that in those habits where the alimentary canal is disposed to generate acidity, a very small quantity even of the mildest vegetable food will produce many troublesome symptoms. Nor seems there to be any just ground for apprehending an alcalescent disposition of the fluids in a constitution of this kind, so long as the tendency of the animal food to putrefaction can be counteracted by a moderate portion of bread; for it is almost inconceivable how small a quantity of this substance will communicate an acescency to the chyle, when fermentation is carried too far in the digestive process.

Our

Our author's observations relative to the therapeutic management of the disease, though not new, are judicious and well-founded; and from the present, as well as a former specimen of his medical discernment, we entertain no doubt, that what he proposes to write hereafter on other chronic complaints, to which this treatise is a prelude, will afford equal satisfaction, if not additional information, to the faculty.

A Sermon preached before the University of Oxford at St. Mary's, on Easter Monday, March 31, 1777. By Robert Holmes, M. A. Fellow of New College, Oxford. 4to. 1s. Rivington.

THE text is, 'Who shall change our vile body, that it may be fashioned like unto his glorious body.' Phil. iii. 21.

The argument in favour of Christ's resurrection is conducted in this manner: it is admitted, that Jesus was really put to death, that the sepulchre was made sure, &c. it was nevertheless asserted by a few, that he was returned to life, and that he shewed himself openly among men. Among those, who asserted his resurrection, Peter was the chief. He had made an early visit to the sepulchre; but not finding the body, he departed, wondering in himself. If he had been embarked in any scheme of fraud, he had no occasion to repair to the sepulchre for intelligence; and if such a design had been formed and executed by the disciples, it is astonishing, that the principal among them should be unacquainted either with their scheme, or their success. There could be no room for credulity, on the one hand, or fraud on the other. What he had personally seen was a positive and perspicuous fact. His sincerity can hardly be questioned. The bare apprehension of suffering had induced him to deny his master; and he was afterwards assured, that an avowal of the truth would expose him to the pains of a bitter death [crucifixion]. It is therefore unreasonable to imagine, that he would struggle with those very fears, which had so lately subdued him, and brave that death, from which he had fled before, in support of a wilful and deliberate falsehood.

From the resurrection of Christ, the author deduces the resurrection of our bodies; and illustrates this doctrine by our Lord's transfiguration, giving this literal construction of the text: 'Who shall transfigure the body of our humiliation, that it may become comfortable to the body of his glory.' In explaining these words, he very reasonably supposes, that this expression *σῶμα τῆς δόξης αὐτοῦ*, the body of his glory, is

explained by what St. Luke says, ch. ix. 31. of our Saviour's glory on the mount, and of Moses and Elias who appeared in glory; that St. Peter, one of his disciples, who was present on the mount, refers to it, when he says, speaking plurally of himself, we were eye-witnesses of his majesty; and afterwards adopts the very expression used by St. Luke, 'He received from God the Father, honour and glory,' 2 Pet. i. 16, 17.

There are other circumstances, which, our author thinks, plead strongly in favour of a connection between this vision, and the resurrection. When our Lord before the transfiguration had hinted, that he should be killed, and raised again, St. Peter interposed, 'Be it far from thee, Lord.' But on the mount he had an opportunity of hearing Moses and Elias speaking 'of his decease,' at the mention of which he had taken offence; and also of seeing his master clothed with that glory, which he erroneously imagined would be destroyed by his sufferings.

This supposed connection seems very much supported by the express injunction of our Lord, 'tell the vision to no man, until the son of man be risen from the dead.' Why an account of the transfiguration would come with more propriety after, than before the resurrection, is difficult to say, unless to tell the vision before the resurrection, were to make it precede that fact, with which it was connected, and to which perhaps it was designed to *apply* *.

After the resurrection our Lord retained the same body, which he had before his death. The fact of his identity was so very material, that it alone required absolute demonstration. It was therefore necessary, that he should plainly shew himself in substance, nature, and fashion, the same individual, which the senses of men represented him. See John xx. 27. Luke xxiv. 39, 42.

The eleven disciples went up into a mountain of Galilee, where Jesus had appointed them, it may be to the very scene, where he had been transfigured, and there they saw, and worshipped him. The disciples, who had been favoured with a sight of his former appearance in glory, being at length assured of his resurrection, were bound to tell the vision to their brethren, who were now also become capable of understanding and applying it properly; and from that application a system of evidence would arise, too strong and decisive to be resisted; and little doubt would remain, either that the dead are raised up, or with what body they come.

* This word is used by several writers, as a neuter verb, in the sense in which it is here used by Mr. Holmes; but, in our opinion, very improperly.

On the Mount, Christ's form of glory was assumed, and continued on his person, without destroying his identity; or, in other words, even under a change from bodily humiliation to bodily glory, he appeared substantially the same... Here were exhibited to the eyes of the apostles, mere men like themselves, wearing a glorious form, like that fashion of glory in which their Lord then appeared... One of the two prophets had never seen death; and as in the person of Moses the buried part of mankind are represented, under an assumed body of glory, so also in the person of Elias, the like representation was made of those, who should be found alive at Christ's coming... Thus in the resurrection, the body is sown a natural body, it is raised a spiritual body... As we have borne, in our body of humiliation, the image of the earthy, we shall also bear, in the body of our glory, the image of the heavenly, *τὸ ἐπὶ τῆς γῆς*, of him that is in heaven; for flesh and blood cannot inherit the kingdom of heaven... This great vision will inform us, that it is very possible in the hand of Omnipotence so to modify matter, as to induce a change, without destroying identity, and to preserve the sameness of a body of humiliation, even when it is transfigured to a body of glory.. It seems to result from the comparison, now made between these two important facts, that it was one great end of the transfiguration of Christ to give ample information in respect of the resurrection; and to prevent mistakes, which might be, and partly have been made in that point of doctrine, by arguments drawn from that body of Christ, in which he appeared after his resurrection, which was not truly and positively his body of glory.

This is the most ingenious sermon we have seen upon the subject, and throws a new light upon that important doctrine, the resurrection.

Letters on the Beauties of Hagley, Envil, and the Leasowes. With Critical Remarks: and Observations on the modern Taste in Gardening. By Joseph Heely, Esq. 2 vols. small 8vo. 5s. sewed. Baldwin.

ALL who have visited the beautiful seats which are the subject of these Letters, must acknowledge them to be amongst the most elegant works of the kind, that this country can boast. Particularly favoured by nature, they have also received the choicest embellishments of art, in such a style as displays, to great advantage, the excellent taste of those by whom they were modelled and improved. Nor can it be

reckoned a small addition to the pleasure which the sight of Hagley and the Leasowes inspire, that they were each the favourite residence of men distinguished for genius and virtue, and who were, as much as the villas they cultivated, the ornament of their country.

The first four Letters in this collection contain general observations on gardening, in which the author justly reprobates the absurd taste, that so much prevailed towards the end of the last, and in the beginning of the present century.

The author begins his description of Hagley, the seat of lord Lyttelton, with a general account of the house, where he tells us he found every thing agreeable to the expectation he entertained: the rooms convenient, and in the justest proportion; cieling pieces rich; cornices light, elegant, and fanciful; the paintings numerous and well chosen; and the whole house furnished with propriety, modesty, and taste.

‘ This stately mansion, says he, stands upon easy rising ground, in the midst of a rich and capacious lawn: except on the North side, where for convenience, are the offices and kitchen garden: but these, by a very elegant shrubbery, filled with variety of evergreens, and verged with luxuriant full grown limes, and other trees, totally conceal every offensive object, from any point of view throughout the whole of the park.

‘ Before I descended the noble flight of steps, (which I thought wanted the addition of a portico) an endless prospect, enriched with every variety, held me for some time in much pleasure: and when I took my way round the house to the centre of the North front, I again paused in admiration.—

‘ The park from hence exhibits a landscape that would do honour to the pencil of a Poussin:—an inexpressible glow of the sublime and beautiful, in all the fullness of their powers.—Immediately opposite, happily distanced, on the brow of a finely polished lawn, stands a tall and light column, embosomed by a sweeping grove of pines and elms, falling down the hill, and seemingly connected with the trees that surround a small Gothic church, within about a hundred paces from the foot. Large oaks single, and others in groupes, from hence grace another swelling lawn, diversified with patches of fern, extending itself in fine inequalities to a different and loftier compartment of a wood, that gradually diminishes to a light, airy grove, yet affording over its branches a precipitate flant of the green hills of Clent—bold, high, and picturesque.

‘ Bringing your eye back again to the column; the grove on the left, steals down the hill just far enough to make it appear in the centre of an ample crescent; while another small grove, relieved from the body of the wood, as if drooped there

there by chance, lets in, on the extremity of the hill behind, a clump of firs: the lawn from thence gradually falls, forms the finest ground imaginable, and in a noble sweep, leads the eye up the stately hill of Witchberry.

‘ Though this part, which so gracefully fills the landscape, be not within the pale of the park, it bears such an intimate relation to it, that it never can be considered otherwise than as the same: it is the great road only, that severs the sister beauties; and this being so intirely secluded, you are no where apprized of it; consequently the connection remains unbroken.

‘ These grounds are adorned in a lively and magnificent taste.—Upon the brow of the first steep rising hill, appears a light, elegant portico, taken from a drawing of the temple of Theseus, covered behind by a deep, dark plantation of Scotch firs, extending and shewing itself in great power down the precipitate sides of the hill in front: and on the left of the building, on a yet higher swell, in the midst of an irregular area of lawn, proudly stands an obelisk, rearing its ample head; beyond which, at the farthest extremity of the ground, a venerable grove of ancient oaks, stretching down, and losing itself behind the shrubbery and limes that grace the fore-ground, completes one of the most ravishing views that ever was held up to the eye.’

One part of Hagley park was particularly the favourite of Mr. Pope, who used to call it his own ground, and, as we are told, never knew how to contain himself when he strayed over it. Near this spot, the late lord Lyttelton erected to his memory a handsome urn, embossed with emblematical figures, on the pedestal of which are these lines.

‘ ALEXANDRO POPE.

Poetarum anglicanorum
Elegantissimo dulcissimoque
Vitiorum castigatori acerrimo
Sapientiæ doctore suavissimo
Sacra esto.

Ann. dom. 1744.

‘ Sacred to the memory
Of ALEXANDER POPE;

The most elegant and harmonious

Of English poets:

The severest satyrist of vice,

And the most agreeable teacher of wisdom.

Ann. dom. 1744.’

For the gratification of our readers, we shall give room to another extract from the description of this beautiful and romantic scene.

‘ I descended with regret from a delectable mountain, and came again within the pale of the park, at the place I left it, near the ruin ; where in the midst of a grove of chestnuts, the path finds its way, and then steals between a multiplicity of knotty, crooked oaks, along the side of a narrow valley, capriciously wooded in the bottom only, to a seat ornamented with shells, with this inscription in the same fancy :

• SEDES CONTEMPLATIONIS.

OMNIA VANITAS.

• The seat of contemplation.

All is vanity.’

• This seat rises in the midst of sylvan beauty, and no situation in the world can more aptly agree with the first line of the inscription ;—it is formed exactly for it, retired, solitary, and serene—indeed, the whole of the walk from the ruin, is unparalleled :—no valley was ever more happily diversified—no taste ever shewed itself more powerfully—we here see how surpassing that part of gardening is, that never violates the laws prescribed by nature ; and if a designer, who might happen to have (as is sometimes the case) some lively sparks of genius about him, was to visit this place, and be attentive to its charms, he possibly might gather some laurels in an imitation—but the worst part of it is, most of these gentlemen of the profession, seldom think any thing *fine* enough, and will dip their pencils into carmine, when the most simple colour would do a thousand times better.

• I rambled in delight through this *Tempean* recess, catching its influence in the feelings of the softest tranquility :—every step I took, whether I descended into the obscure, or rose again to the more sprightly, I thought the scene still improved, till I found myself within the vicinity of perfection itself, at

• The HERMITAGE.

• One knows not how to reconcile an hermitage, or a cottage, standing within the polished park of a nobleman : there is an incongruity in both ; and neither, in my opinion, should be countenanced in such places.—

• However, this hermitage, or call it what you will, is well enough adapted to the scenery about it, being rudely formed with chumps of wood, and jagged old roots, jambed together, and its interstices simply filled with moss : the floor

is

is neatly paved with small pebbles, and a matted couch goes round it.

‘ A door from this leads into another apartment much in the same dress; every thing within, and immediately about it, carries the face of poverty, and a contempt of the vain superfluities of the world, fit for the imaginary inhabitant, whom we are to suppose despises the follies and luxuries of life, and who devotes his melancholy hours, to meditation and a rigid abstinence.

‘ Within the first room are these well adapted lines from the *U Penseroso* of Milton :

‘ And may at last my weary age
Find out the peaceful hermitage;
The hairy gown and mossy cell,
Where I may sit and rightly spell
Of every star that heav'n doth shew,
And every herb that sips the dew:
Till old experience do attain
To something like prophetic strain.
These pleasures melancholy give,
And I with thee will chuse to live.

‘ There appear from the door of this mossy cell, two perspective peeps at the distant country; one of them over the spreading branches of the trees in front, and the other under them—little fancies of this sort, in places so solitary, where they do not expose the situation, but only tincture it with a ray of chearfulness, are very justifiable.

‘ I suppose there is not in the whole of these domains, nor, I may venture to affirm, in any other, a recess to be found, capable of exciting more agreeable feelings in the breast of a man of taste, than this before us.—Nature and art co-operate so happily, that to distinguish one from the other, requires a judgment little inferior to that employed in the execution of it: the one seems to have exerted all her powers in giving the most random inequalities; the other in the excellent disposition of the groves, clumps, or single trees that adorn them.

‘ Excepting the two perspective views before-mentioned, the whole is close, depending on its own parts, which though few, admitting only of a glimpse of the deep tree-filled rural valley, water, flants of lawn and precipitate woody hills, are indescribably picturesque.’

Thomson, too, had his favourite walk in this Elysian retreat; to whose memory likewise his lordship devoted an elegant building, of an octagonal form, with the following inscription.

Ingenio immortalis
JACOBI THOMSON.

Poetae sublimis;

Viri boni:

Ædiculam hanc, in secessu, quem vivus dilexit,

Post mortem ejus constructam,

Dicat dedicatque

GEORGIUS LYTTTELTON.

To the immortal genius
Of JAMES THOMSON,

A sublime poet;

A good man:

This temple (built after his death) in that recess

Which when living he delighted in;

Is erected and dedicated

By GEORGE LYTTTELTON.

Envil, which the author next describes, the seat of the earl of Stamford, is also remarkable for its elegance. With respect to the succeeding object of attention, the beautiful Leasowes, it was formerly the seat of Mr. Shenstone, and at present, of Edward Horne, esq. But for the account of those places, we must refer to the Letters, where they are painted in a lively and agreeable manner, and the description interspersed with observations which indicate sensibility and taste.

Experimental Inquiries: Part the Third. Containing a Description of the red Particles of the Blood in the Human Subject and in other Animals; with an Account of the Structure and Offices of the Lymphatic Glands, of the Thymus Gland, and of the Spleen. By Magnus Falconar. 8vo. 5s. in boards. Longman.

IN this work, Mr. Falconar prosecutes the Inquiry concerning the composition of the blood, which had been begun by the late ingenious Mr. Hewson. He informs us, that during an intimacy of three years, he had frequent opportunities of discoursing with that gentleman on the subject, and becoming perfectly acquainted with his ideas. Besides which, Mr. Falconar frequently repeated many of the experiments that had been instituted by his friend, and thereby not only attained a more complete knowledge of the doctrine, but has been confirmed in the opinion that it is founded in truth.

The first chapter of this Inquiry was written by Mr. Hewson, and published in the sixty-third volume of the Philosophical Transactions. The author there maintained, in opposition to

pre-

preceding writers, that the particles of blood, instead of being spherical, were in reality flat bodies. This discovery he ascribed to his having diluted the blood before he subjected it to the microscope; the omission of which expedient had rendered the composition of the blood indiscernible to former observers. In performing the dilution, however, he did not employ water, which would have dissolved the particles, but the serum of the blood. After viewing the particles distinct from each other, he observed that they were perfectly flat; and that the dark spot in the middle, which father de la Torr   imagined to be a hole, was not a perforation. In answer to an objection which might be urged, namely, that though those particles appear to be flat out of the body, they retain a spherical figure within the vessels, Mr. Hewson affirmed, that he had repeatedly observed them with their sides parallel, like a number of coins laid one against another, whilst circulating in the small vessels between the toes of a frog, both by the solar microscope, and the other which he used.

In the second chapter, Mr. Falconar enters on an anatomical and physiological disquisition concerning the structure of the lymphatic glands, in which we meet with the following observations on the properties of the fluid that is found in those parts of the body.

‘ The existence of a white thick mucus-like fluid, in the lymphatic gland, has been long generally known to anatomists, and is particularly remarked by M. de Haller; but the properties of this fluid seem to have been entirely overlooked and neglected.

‘ This may perhaps have been owing to the same cause, that the shape of the particles of the blood, till lately, has been so little known, viz. the want of diluting this liquor; for if we examine this fluid in the natural state, we find it a homogeneous mass, discovering nothing of its composition, or properties. But if we dilute it with a solution of Glauber’s salts in water, or with the serum of the blood, and view it with a lens of the $\frac{1}{23}$ of an inch focus, as formerly mentioned in the experiments on the blood, we then observe the following appearance.

‘ Numberless small, white, solid particles, resembling in size and shape those central particles found in the vesicles of the blood, are to be seen distinctly gliding down on the stage of the microscope, and if we dilute it sufficiently, we can examine them separately, and view them as distinctly as we can the particles of the blood.

‘ These particles found in the lymphatic glands, likewise agree remarkably in their properties with the central particles

found in the vesicles of the blood, not only as to size and shape, but also in being insoluble in serum, or a solution of any of the neutral salts in water (except putrefaction takes place), and are like the blood soluble in water, and in the same order. These particles are by the lymphatic vessels taken into the course of the circulation, and mixed with the blood, where they are for a time retained, to be again separated from it, as we shall see afterwards in our inquiry into the anatomy of some other parts.'

The third chapter treats of the situation and structure of the thymus gland, a part, the function of which not being obvious, some physiologists have considered as of no use in the animal œconomy. From the experiments here related, however, the following plausible conclusions are drawn, viz. that one use of the thymus is to secrete from the blood a fluid, containing numberless small solid particles, similar to those found in the lymphatic glands; and that the lymphatic vessels arising from the thymus convey this secreted fluid through the thoracic duct into the blood-vessels, and become the excretory ducts to this gland. That the structure and uses of this gland are similar to those of the lymphatic glands, to which it may be considered as an appendage. In confirmation of this doctrine it is observed, that the thymus exists only during the early periods of life, at which time those particles appear to be chiefly wanted.

In the succeeding chapter, the author examines with equal accuracy the situation and structure of the spleen; and from the experiments related, proceeds, in the next division of the Inquiry, to give an account of the manner in which the red particles of the blood are formed, conformable to the observations that have been made.

The theory of this inquirer is, that the central particles of the blood are chiefly formed by the lymphatic vessels and glands, and that the office of the spleen is to secrete the vesicular part. The novelty of the doctrine, as well as its importance to physiology, induces us to lay before our readers the author's arguments in its favour.

'It may then reasonably be asked, how is the red blood formed when the spleen is taken out, if the spleen is the viscus intended by nature to form the red blood? This objection will militate equally strong against any other use the spleen is supposed to have; for that the spleen may be taken out, and the animal suffer but little inconveniency, by no means prove it to be useless, but it proves that some other part is capable of performing its office. Every philosopher must entertain too exalted an idea of nature, to believe that any part of the
creation

creation is useless, much less could he suppose a viscus in the human body, so large as this is, has no office of importance assigned to it.

Suppose then for a moment, we allow the spleen to do the office assigned to it by the moderns, viz. that it produces some change on the blood preparatory to the secretion of bile; what must do that office when the spleen is wanting? for as the animal lives and is well nourished afterwards, if that supposed change is absolutely necessary for the secretion of bile, either some other viscus must do its office; or the bile, a fluid so requisite for assimilating our food, could not be formed, and the animal for want of being duly nourished must die.

If we may reason from analogy, we should say, that it is contrary to the established laws of animal oeconomy, to suppose the use of one organ or gland, to be merely subservient to another organ or gland, in preparing the blood, in order to render it fit for such organ or gland to do its office; it would be asserting, that the liver which nature intended to secrete bile could only do it by the intervention of the spleen; and yet if we allow that bile can be formed without the use of the spleen, we admit that intervention to be by no means necessary. But to carry our analogy still farther, nature has given to the animal body certain glands, and has assigned to each peculiar offices, that is, she has endowed them with a property of separating from the blood divers fluids, as different from each other, as they are from the mass of blood from out of which they were originally separated.

The lachrymal gland secretes the tears; the salivary glands, the saliva; the kidneys, urine; the testicles, semen, &c. &c. without the intervention of any auxiliary gland. If then a fluid so elaborated, and so different from any thing we find in the blood, as semen is, a fluid which has an office of no less dignity than to perpetuate the whole race of animals, can be formed from the blood by the vessels of the testis, without any preparatory change being produced on it; may we not reasonably conclude, that the liver is capable of secreting bile from the blood without any antecedent change being made on it by the spleen? For to say that the blood must be prepared by the spleen, before bile can be secreted from it by the liver, is to deny, that the liver, which is given to form bile, can do the office which nature has intended it to perform.

But if we allow the spleen to make the red part of the blood, we can readily account for the reason why the spleen may be cut out of an animal, and yet the animal survive, and suffer but little inconvenience, for though the office of the spleen

spleen is to form the red particles of the blood, yet it is not the only organ in the body capable of doing that office; for we have already proved that the lymphatic vessels do also form the vesicular portion; the spleen therefore is not the only organ capable of doing it. But nature has given the spleen as an auxiliary to the lymphatic system, in order to the more commodiously, expeditiously, and completely forming the red part of the blood.

‘ If then the spleen be cut out, or its office obstructed by disease, nature has a resource, in exciting the lymphatic vessels to form a larger quantity of red particles than they had ordinarily been accustomed to do, and these in proportion to the exigencies of the habit; but here nature does not assign a new office to the lymphatic vessels, but only excites them to exert in a higher degree, a power of which they were before possessed; and this notion is conformable to what we observe in other circumstances of animal œconomy; as when an animal is fat and well nourished, the stomach is much longer in performing its office, than it is when emaciated by long fasting, and its life is in danger from want of nourishment, or than it is when the body is wasting by disease, witness the surprising quantities of food the stomach will digest, in a short time after a recovery from the small-pox, or a violent inflammatory fever; under these circumstances, it is astonishing to observe how much nature will exert herself, and how soon food taken into the stomach will be digested, and applied to the purposes of the constitution; in like manner, most probably if the spleen be diseased or cut out, nature is capable of making the lymphatic vessels exert themselves more powerfully in the execution of their office; or on the contrary, if the lymphatic system be diseased, the spleen is excited to form a larger quantity of blood in order to make up the deficiency: thereby the life of the animal will be less frequently endangered from a partial disease.

‘ But how much soever the manner in which the red vesicle is formed may be disputed, we think it cannot be denied, but that the office of the thymus and lymphatic glands is clearly proved to form the central particles found in the vesicles of the blood; and though the operation of nature in forming the vesicular portion is more obscure, yet the probability of its being performed in the manner we have related will, we hope, be readily admitted.’

This doctrine, it must be acknowledged, is supported with great ingenuity, and rendered so plausible as at least to bring in question the theory of preceding physiologists on the subject. As the experiments on which it is founded, however, are

nu-

numerous, and some of them difficult to be made, it may not be soon confirmed by the observation of other enquirers; but when that event shall take place, the names of Hewson and Falconar will be ranked amongst those of the most respectable improvers of the science.

Four Discourses translated from the Spanish of Feyjoo. 8vo. 3s. Becket.

THE design of these Discourses is to refute such opinions as may be ranked under the name of vulgar errors; by which term the author means any opinion that he looks upon as false, abstracted from, and without his determining upon the probability or improbability of it. The first of this class which he investigates, is the common maxim, *vox populi vox Dei*, or, the voice of the people is the voice of God. He produces various instances from history, to prove the falshood of this assertion; concluding with pointing out two senses, in which only the maxim can be admitted to have any foundation in truth. 'The first is, says he, taking for the voice of the people, the unanimous consent of all God's people, that is of the universal church, the which it is certain cannot err in matters of faith, not through any antecedent impossibility, which may be inferred from the nature of things, but by means of the interposition of the Holy Spirit, with which, according to the promise made by Christ, it will be constantly assisted. I said all God's people, because a large portion of the church may err, and in fact did err, in the great Western Schism, for the kings of France, Castile, Arragon and Scotland, acknowledged Clement the VIIth. for legitimate Pope, the rest of the Christian world adhered to Urban the VIth. but it is manifest that one of the two parties must be wrong, which may be considered as a conclusive proof, that even within the pale of the Christian church, not only one, but several nations collectively may err in essentials.

'The second sense in which the maxim ought to be held true, is, by taking for the voice of the people, the universal concurrence of all mankind, it appearing morally impossible, that all the nations of the world should agree in adopting any one error; thus the consent of the whole earth in believing the existence of a God, is held by the learned, as a conclusive proof of this article.'

The subject of the second Discourse is Virtue and Vice, where the author endeavours to expose the fallacy of the opinion, that the former of these is marked with the character of af-

asperity, and the other with that of being generally grateful to human sentiment. For this purpose he has recourse to such arguments as are furnished by reason and experience, towards evincing, that, independently of future rewards and punishments, the pursuit of criminal pleasures is attended with more inquietude than can be incurred by the practice of the moral and Christian virtues.

The third Discourse is employed on the consideration of exalted and humble Fortune, the mistaken notions of mankind concerning which the moralist corrects, by just and philosophical reflections, on the various conditions of human life. He contrasts the respective advantages and inconveniences attending poverty and riches, and concludes that, upon the whole, the latter is productive of greater unhappiness to him who possesses it than the former.

The last of those Discourses treats of the most refined Policy. Here the author reprobates the pernicious doctrine of Machiavel, that in the application of temporal means, the appearance or semblance of virtue is useful, while virtue itself is always an obstacle to success. As a specimen of the author's reasoning on this subject, we shall present our readers with the following passage from the Discourse:

'All that a person can reasonably desire, may be attained without deviating from the path of honour. A man of a clear head, accompanied with perspicuity and prudence, will always find a way to arrive at the goal of his pretensions, without inclining the line of rectitude and honesty, towards the curve of deceit. Fidelity in friendship, and sincerity in behaviour, are so far from being prejudicial, that they afford great assistance; because with these endowments, he will gain the confidence and good will of such as can lend their hand to raise him, and of those who may be useful as instruments in helping him forward. By being disinterested and a lover of justice, you will acquire the esteem and affection of many, and the veneration of all men. To be open-hearted, and to communicate with confidence in all matters, except such as prudence dictates to you to conceal, or such as are confided to you under the seal of secrecy, with respect to those with whom you have intercourse have a most powerful attraction. And although this behaviour may sometimes occasion disgust, to here and there a person of a different cast of mind, that disadvantage would be doubly compensated for, by the good opinion, his being impressed with noble and sincere sentiments, would create of him. The disgust passes away and the good opinion remains. In fact, these transparent souls, when discretion is combined with the purity of their dispositions, are those who ascend to the greatest heights, with the least fatigue.'—

—'The

—‘ The obstacle in the way of an honest politician, is the difficulty of treating with men in power upon the principles of truth and candour. Flattery is a door that opens very wide for the introduction to favour, but as it is very low also, no man of a generous mind can enter in at it. I have heard all the world declare they abhorred flatterers, but I never saw any one who did not cherish them. This proceeds from every man rating his own talents at more than their true value, and because the language of a flatterer corresponds with his own opinion of himself, he does not look upon him as a flatterer, but as a man of abilities who forms right judgments of things; but allowing him to be so prudent, as even to undervalue, instead of over-rate his own faculties, he might still lie open to the practices of a flatterer; as for instance, the flattered person, might be induced to attribute the excessive high opinion the flatterer professed to entertain of him, to the excess of his love and esteem for him, and all that is represented through the microscope of love, is greatly magnified in the imagination, and in this case, although he does not credit the applause, he esteems the affection. By these means, flattery becomes a universal net, which catches and entangles fish of every kind.

‘ This method then, if managed with art, for there are some flatterers who are fulsome, and surfeiting, is sufficiently effectual and secure to practice with, but is at the same time most vile and pernicious, and therefore should never be made use of, nor should the truth ever be deviated from. But truth is disgusting! no matter, prudence will find seasonings to make it palatable; and although it be true, that by using these means, an honest man will be longer in ingratiating himself into the good opinion of a great person, than a sordid flatterer, still, he will in the end obtain a more solid and lasting estimation with him. The first thing to be observed by him, is never to give his opinion with asperity, nor ever to give it at all but at proper opportunities. The rigidity of undeceiving people with respect to their errors, should be softened by the gentleness of respect, and if reverence, and sweetness of manner, are used as vehicles to convey the proposition, they will cause it to be well received. It would be better still, to refrain intirely from doing what we have just mentioned, if you could with propriety be excused from speaking your sentiments. These qualities were celebrated by king Theodoricus, in a favourite of his; *sub genii nostri luce intrepidus quidem; sed reverentur adstabat. opportune tacitus, necessarie copiosus* (Casiodor. lib. 5. Epist. 3.) In cases that admit of waiting for favourable opportunities, be watchful and attentive

to make use of them, when the mind of the great man is happily tempered, and when he is well disposed to be undeceived, and to receive information; the choice of these must be confided to discretion, who best understands these matters, and is the best guide in such cases:

‘ *Sola viri molles auditus, & tempora notas.*

‘ In the second place, you should never, in opposition to the opinion of a great man, be stiff or positive in maintaining your own sentiments, because this is difficult to be done without giving offence. The philosopher Favorinus, answered wisely to some, who blamed him for giving way in a dispute he had with the emperor Adrian, saying, it was proper and necessary to give way to a man who commanded thirty legions.

‘ Thirdly, you may sweeten the bitter of truth, with a species of engaging and modest condescension; which consists, more in actions than in words, that is, by being obsequious, and expressing by your gestures, a disposition and desire to please; and these will have a notable effect in promoting attention to your advice, because they will create an opinion, that the instruction is the offspring of generous sincerity, and not of positive pride. I would not however have it understood, that the submission should be abject, or favour of meanness of spirit; but I had almost said, that with respect to superiors, submission is generally defended from the hazard of such an imputation. Dionisius, tyrant of Syracuse, having refused to grant a request which was made to him by Aristippus, of Cyrene, he prostrated himself at his feet and obtained what he asked. Some people reprehended the action, as beneath the dignity of a philosopher, to which Aristippus answered; he that would be heard by Dionisius, must apply his mouth to his feet, for there his ears are placed. The saying was pleasant, and I won’t determine, whether or not the submission was excessive.

‘ I repeat my assurance, that by using these precautions, the open honest politician, will obtain a much higher degree of estimation in the mind of a great man, than the sly contemplative one. When he arrives at convincing the person, who was before persuaded he was able, that he is candid also, he stands on sure ground. In consequence of his integrity, he may at times experience a few slights, but he will still continue to possess the confidence he has gained; as it happened to the duke of Alva, with Philip II. when he sent the duke to conquer Portugal. The king before he set out, shewed him the slight of refusing to let him wait on him to take his leave, and at the same time confided to his management an enter-
prize

Prize of such importance. On the contrary, the flatterer, although he in his ordinary conversation and deportment, is always pleasant and entertaining, you will perceive, if his superior is a wary man, that such sort of talents, don't introduce him deep into his esteem. Many people make use of flatterers, as men who are feverish use water; and although it may seem obnoxious to them, they gargle their throats with it, but don't swallow it. Generally speaking, and to me the conclusion is infallible, that with an equal share of talents, the good, candid, faithful, grateful man, who is a lover of justice and equity, will make a greater fortune, and with more certainty, than him who is void of those qualities, or possessed of opposite ones.

These Discourses are distinguished by a strain of candid and unprejudiced reasoning, occasionally illustrated with apposite anecdotes from history. The author's sentiments concur with the dictates of the most liberal philosophy; and while he directs his arguments towards the refutation of error, he enforces the practice of virtue.

An Account of some of the most romantic Parts of North Wales.

8vo. 2s. 6d. sewed. T. Davies.

THE principality of Wales is acknowledged by all who know the country, to contain many sublime and picturesque scenes of nature. Towering mountains and deep-sunk valleys, awful precipices and foaming cataracts, seem to vie with each other in attracting the observation, and exciting the astonishment of the spectator; those are not however the only objects which afford gratification to the traveller. The country is interspersed with a number of beautiful landscapes, of a less magnificent, though not less romantic appearance; ornamented with elegant villas, and in many places enriched with the venerable structures of antiquity.

The author of this agreeable Excursion is Mr. Cradock, a gentleman well known in the republic of letters.—For the entertainment of our readers, we shall present them with a part of his narrative.

‘ Nothing could be more delightful than the ride from Carnarvon to Bangor; to the right hand were Snowdon Hills, and to the left the River Menai, or more properly speaking, the Strait between the continent and the island of Anglesea.—

‘ Bangor lies at the north end of the same Frith, or arm of the sea, which is the passage to Anglesea, where it has a harbour for boats. It was once so large as to be called Bangor the Great, and was defended with a powerful castle, built by Hugh Earl of Chester, which has long since been demolished. The town

town is now of very little note, except for being the see of a bishop; the palace is neat, but deplorably situated; this is doubly mortifying in a country where every part of the neighbourhood is picturesque and pleasing; his lordship however has the happiness of being so much beloved in his diocese, that it would have been almost treason there to have wished him a removal.

Between Bangor and Conway I passed over the famous mountain called Penmaen Mawr—the road must formerly have been very frightful, but a wall is now built to the sea-side, to which it is said the city of Dublin very largely contributed;—to form this road it has already cost upwards of two thousand pounds, and it can be kept open only at a continual expence, for vast fragments of rock are frequently falling forty fathom from above, which entirely block it up, till they are forced through the parapet into the sea, which lies perpendicularly full as deep below.

From hence the country opens into a plain, which extends as far as the river Conway, the eastern limit of the county of Carnarvon. It rises out of a lake of the same name, and runs with a north-west course, receiving in the short space of twelve miles more than as many rivers, so that at Aberconway, where it discharges its waters into the Irish sea, it is full a mile broad, and capable of bringing ships of almost any size up to the town; at present Conway bears only some melancholy marks of what it once was, and to what a wretched state, by a total decay of trade, it is now reduced.

The castle still remains one of the noblest monuments of antiquity; it is built in the same style with that of Carnarvon, but is far more regular. The outside is the same as in the time of Edward I. except one tower, and that was not demolished with either battering engines or cannons, but by the people of the place taking stones from the foundation of it. Some remains of the principal rooms are still to be seen, the dimensions of which have been accurately given by lord Lyttelton, and an elegant view of them in *Antiquities* by Mr. Grose; but I had never seen the outside of this most venerable ruin to advantage had I not walked over some polished ground about a quarter of a mile from it, which I believe belongs to a gentleman of Conway;—there you see the castle finely sheltered by an oak wood,—on one side the chief of Rivers opening into the Irish sea, and on the other the mountains surrounding Penmaen, with a distant country most beautifully diversified.—Art and nature cannot combine to form a more various and more delicious prospect.

To a lively and agreeable description of the country, the author has occasionally added some pertinent observations relative to British antiquities. He is likewise intitled to approbation for his endeavours to excite, in those who have leisure and convenience for the journey, a desire of visiting this sequestered, and too much neglected part of our island.

The History of America. By William Robertson, D. D. 2 vols. 4to. 11. 16s. in boards. Cadell. [Continued from vol. xliii. p. 416.]

THE author having delineated, with much accuracy and erudition, the causes which led to the discovery of America, and the progress made by Columbus in that great undertaking, proceeds to present us with a view of all the wonders of the new world. This is the most splendid and interesting part of the author's subject, and required a full display of his eminent abilities to do it justice.

America exhibits a great continent, remarkable for the gifts of nature with which it is replenished. The altitude of its mountains, the extent of its lakes, the immensity of its rivers, the fertility of its soil, and the richness of its mines, far surpass all productions of a similar kind which are to be found in any other quarter of the globe. But of the many curious spectacles furnished by America at the time of its discovery, the most curious were the singular situations in which it presented the human race. Poets had sung, philosophers and politicians had speculated, concerning the state of nature, the origin of society, and the source of laws: but these fine theories were the work of imagination, unsupported by experience; it was reserved to the discoverers of America to see those speculations realized. These bold adventurers beheld a great part of mankind, in the infancy of society, living on the spontaneous productions of nature, or, like other ravenous animals, procuring subsistence from the spoils of the chase. They observed their first attempts to relinquish that miserable and insecure state in which force decides concerning right and wrong, and their feeble efforts towards political combinations for security and protection. They discovered even different stages of rude society. They found, to their unspeakable surprise, two great empires, the inhabitants of which, though ignorant of many of the most necessary arts of life, had built cities, framed laws, established courts of justice, and made considerable progress in civilization. To paint these scenes with advantage, demanded a combination of qualities not often to be found in the possession of any individual.

But the novelty, the variety, and the extent of the subject by no means constituted the capital difficulties the author had to surmount. The materials from which he was obliged to extract a great part of his information, were composed by writers who were neither politicians, historians, nor philosophers. They are partial relations, published by the discoverers themselves.

Vol. XLIV. July, 1777.

E. 2. anobis selves,

selves, or by authors disposed to adopt all their errors and exaggerations. The former, though resolute and enterprising in action, generally possessed little capacity for observation, and were besides actuated by motives very different from those which would have prompted them to advance the knowledge of their species. They wished to possess themselves of the gold of America, rather than to amuse or improve their minds by contemplating the characters and rude policy of its inhabitants. They laboured to excite the admiration of their countrymen, and to enhance the merit of their discoveries by exaggerated accounts of the wonders they beheld, rather than to convey truth, and to content themselves with just praise. The latter equally void of discernment with the former, and prompted by national vanity, or a disposition towards the marvellous, commonly adopted their accounts, however incredible, without scruple or hesitation.—Thus the history of America, the most extraordinary and important portion of the history of mankind, became a mass of materials in which no order and little truth were to be discerned. By careful comparison of these relations with one another, by attentive examination of the intelligence communicated by later and better informed travellers, and by the application of a system of sound political principles, Dr. Robertson has been enabled to form a theory of American manners, consistent, philosophical, and instructive. He has traced the progress of civil society through its rudest stages, and marked with sagacity the efforts of man to supply his wants when destitute of the articles of life. He has deduced the virtues and vices, the attachments and antipathies of the savage, from the particular situation which he occupies; and has demonstrated that even the constitution and appearance of his body, and the political institutions of his tribe, are derived from the same source.

In the four books which furnish the subject of the present article, the author arranges his materials in the following order. The first exhibits a picture of the rude and savage tribes which were scattered over the continent and islands of America at the time of its discovery; the second contains the history of the conquest of Mexico; the third that of Peru; and the fourth presents us with a view of the civilization, government, manners, and arts of these famous American empires.

In treating of the manners of the savage Americans, Dr. Robertson adopts an arrangement equally simple and luminous. He considers, 1. their bodily constitution; 2. the qualities of their minds; 3. their domestic state; 4. their political state and institutions; 5. their system of war and public security; 6. the

6. the arts with which they were acquainted; 7. their religious ideas and institutions; 8. such singular and detached customs as are not reducible to any of the former heads. — Under these heads he has collected almost every particular concerning the American tribes, which the reader can form a wish to know. Though he claims not perhaps the merit of being a practised naturalist, he has availed himself with much advantage of the stores amassed by that class of writers, and has formed from them a picture more striking and complete than is to be found in the original authors: We are sorry that this very interesting part of the work, consisting of an infinite variety of particulars, admits no abridgement, by which we might gratify the curiosity of our readers; we therefore refer them to the History, where they will find their trouble repaid with much pleasure and instruction.

The inhabitants of Cuba, ambitious to distinguish themselves by some enterprize of importance, and guided by the opinion of Columbus, who always maintained that the most valuable discoveries were to be expected by sailing toward the West, had dispatched, at different times, two small squadrons to explore the regions in the bays of Honduras and Campeachy, before they equipt the armament intended for the conquest of Mexico. These squadrons discovered and sailed along a great part of the coast of Yucatan, and returned to Cuba with such favourable accounts of the country and inhabitants, as inspired Velasquez, governor of that settlement, with the most ardent desire to add these territories to the dominions of Spain. He accordingly fitted out, at his own expence and that of the colony, a small fleet, consisting of eleven ships, the largest of which did not exceed 100 tons; and embarked on board of it 617 men, 508 of whom were soldiers. Thirteen only of these soldiers were armed with muskets; 32 had cross-bows, and the rest, swords and spears. Their artillery consisted of 10 small field pieces, drawn by 16 horses. With this contemptible armament did Fernando Cortes, on whom Velasquez had conferred the supreme command, set sail in order to conquer an empire 500 leagues in length, and 200 in breadth.

Cortes held a course directly west toward the coast of Yucatan, and penetrating to the bottom of the bay of Campeachy, landed at St. Juan de Ulua on the third day of April, in the year 1519. Montezuma, emperor of Mexico, had got intelligence of the Spaniards in their former expeditions, and had issued orders respecting the conduct of his governors in that quarter, in case they should receive any future visit from these strangers. Accordingly, before Cortes had time to land his troops, the governor of the adjacent province, attended by

Some persons of eminence, came on board, and informed him that they were sent by Montezuma to demand his reasons for visiting their country, and to offer him any assistance which might be necessary for prosecuting his voyage. Cortes assured them that he approached their coasts with the most friendly intentions; 'that he came as ambassador from don Carlos, king of Castile, the greatest monarch of the East; and was entrusted with proposals of such moment, that he could impart them to none but Montezuma himself.' During this interview, some painters in the train of the Mexican chiefs were employed in delineating on cotton cloths, figures of the ships, horses, artillery, and whatever attracted their attention, in order to convey them to the emperor. Cortes, with much address, seized this opportunity of conquering the imaginations of the Mexicans before he should attack them with his forces. He immediately landed his troops. The trumpets sounded an alarm; and the soldiers were ordered to perform such exercises as were best adapted to display the effect of their arms. The Mexicans stood silent and motionless with amazement; but when Cortes pointed his artillery towards the thick woods which surrounded his camp, and when they heard the explosions and saw the havoc made by the shot among the trees, they were perfectly confounded; some of them fell to the ground, and all of them considered the Spaniards as a race of beings superior to men, and little inferior to the gods themselves.

After various rencounters with the natives in the course of his march to Mexico, the capital of the empire, in which the latter were always repulsed with great loss, while the Spaniards suffered very little damage, Cortes finally reached that city.

Montezuma received Cortes with much respect, and afforded him every accommodation his capital would supply. The latter, notwithstanding, soon began to be uneasy in his situation. Every advantage was on the side of the Mexicans, except military discipline, and the use of fire arms. They were extremely numerous, their resources were great; and as their reverence for the Spaniards would gradually abate in proportion to their acquaintance with them, it was not to be expected that with such a handful of men, Cortes could long maintain his ground. In this critical conjuncture he adopted the bold measure of seizing the emperor in his palace, and of carrying him captive to the Spanish quarters. He wished to retain the person of Montezuma as a security for the peaceable behaviour of his subjects, and to disconcert their operations in case they should attempt any act of violence. He had scarcely projected this

this daring plan, before he executed it without resistance, and soon after prevailed with his prisoner to acknowledge himself a vassal of the king of Castile.

These repeated indignities at last roused the Mexicans to a degree of fury. They pressed the Spaniards so closely on every side, and regarded so little the dangers to which they were exposed, that Cortes plainly perceived he could not long repel their attacks. In this situation he had recourse to the authority of the emperor. He persuaded that monarch to present himself on the fortifications, dressed in his royal robes, in order to command his subjects to desist from hostilities. At the sight of Montezuma every act of violence ceased, and the people stood silent, with reverence and attention. But when they heard him enjoin forbearance and submission, their resentment kept no bounds. They attacked him with stones and other missile weapons, so that all the power and dexterity of the Spaniards were insufficient to protect him. The wounds he received on this occasion, added to the depression of mind arising from the desperate state of his affairs, in a few days put a period to his life, in spite of all the efforts of Cortes to console him.

Matters were now advanced to a crisis past all hope of accommodation; and Cortes determined to conquer Mexico, or die in the attempt. Having therefore received a reinforcement of 180 men and 20 horses, he laid siege to the city. The Mexicans defended their capital seventy-five days, and during that time, exhibited every specimen of courage and conduct which could be expected from men little acquainted with military discipline, and terrified by the dreadful explosion of fire arms. The Spaniards, however, prevailed, and, along with the capital, subjected the empire to the crown of Castile, without having received aid or encouragement of any sort from the monarch to whose dominions they made such a valuable addition.

From the time that Nugnez Balboa, governor of Darien, had discovered the Pacific Ocean in the year 1517, no attempt had been made to explore the western coast of America towards the south, and, of course, the extensive and opulent empire of Peru still remained unknown. At length, in the year 1530, Francisco Pizarro, assisted by Diego de Almagro, and Hernando Luque, all inhabitants of Panama, undertook this enterprize; and their efforts were crowned with success. Before he engaged in this expedition, Pizarro returned to Spain, in order to try what assistance he could procure from the crown towards equipping the armament it required. But though Charles and his ministers were abundantly lavish in their praises

of the heroic spirit he displayed ; and approved in the strongest terms of his design, they would not consent to afford him any aid. All he could obtain was to be appointed governor and captain-general of the country which he should discover ; and though he was to conquer for the benefit of the king of Castile, he was left to find the means of conquest in his own resources.

After expending all his fortune, and stretching to the utmost his own credit and that of his friends, the armament he could procure seemed altogether inadequate to the purpose he had in view. It consisted only of three small ships, in which were embarked 180 soldiers, 36 of whom were horsemen. But such was the spirit of enterprize, and the rage of conquest, in the sixteenth century, that even with this most contemptible force, Pizarro did not hesitate to invade an empire 1500 miles in length.

This bold adventurer, following the example of his countryman Cortes, in his expedition against Mexico, pretended, on his landing in the Peruvian dominions, that he was animated with the most amicable disposition, had come as ambassador from a great monarch of the East, and was invested with a commission of such importance, that he could communicate it only to the emperor himself. Deceived by these artful assurances of the perfidious Spaniard, the Peruvians permitted him to march without molestation through the heart of their country, till he arrived at Caxa Malca, near which the Inca then had pitched his camp. At this place he demanded an interview, and knowing well the advantage which Cortes derived from having in custody the person of Montezuma, he determined, at his first audience, to seize in like manner the person of Atahualpa, emperor of Peru.

Early in the morning, (of the day of the audience) the Peruvian camp was all in motion. But as Atahualpa was solicitous to appear with the greatest splendor and magnificence in his first interview with the strangers, the preparations for this were so tedious, that the day was far advanced before he began his march. Even then, lest the order of the procession should be deranged, he moved so slowly, that the Spaniards became impatient and apprehensive that some suspicion of their intention might be the cause of this delay. In order to remove this, Pizarro dispatched one of his officers with fresh assurances of his friendly disposition. At length the Inca approached. First of all appeared four hundred men, in an uniform dress, as harbingers to clear the way before him. He himself, sitting on a throne or couch, adorned with plumes of various colours, and almost covered with plates of gold and silver enriched with precious stones, was carried on the shoulders of his principal attendants. Behind him came some chief officers of his court, carried in the same manner. Several bands of singers and dancers accompanied this cavalcade ; and the whole plain was covered

covered with troops, amounting to more than thirty thousand men.

As the Inca drew near the Spanish quarters, father Vincent Valverde, chaplain to the expedition, advanced with a crucifix in one hand, and a breviary in the other, and in a long discourse explained to him the doctrine of the creation, the fall of Adam, the incarnation, the sufferings and resurrection of Jesus Christ, the appointment of St. Peter as God's vicerent on earth, the transmission of his apostolic power by succession to the popes, the donation made to the king of Castile by pope Alexander of all the regions in the new world. In consequence of all this, he required Atahualpa to embrace the Christian faith, to acknowledge the supreme jurisdiction of the pope, and to submit to the king of Castile as his lawful sovereign; promising, if he complied instantly with this requisition, that the Castilian monarch would protect his dominions, and permit him to continue in the exercise of his royal authority; but if he should impiously refuse to obey this summons, he denounced war against him in his master's name, and threatened him with the most dreadful effects of his vengeance.

This strange harangue, unfolding deep mysteries, and alluding to unknown facts, of which no power of eloquence could have conveyed at once a distinct idea to an American, was so lamely translated by an unskilful interpreter, little acquainted with the idiom of the Spanish tongue, and incapable of expressing himself with propriety in the language of the Inca, that its general tenor was altogether incomprehensible to Atahualpa. Some parts in it, of more obvious meaning, filled him with astonishment and indignation. His reply, however, was temperate. He began with observing, that he was lord of the dominions over which he reigned by hereditary succession; and added, that he could not conceive how a foreign priest should pretend to dispose of territories which did not belong to him; that if such a preposterous grant had been made, he, who was the rightful possessor, refused to confirm it; that he had no inclination to renounce the religious institutions established by his ancestors; nor would he forsake the service of the Sun, the immortal divinity whom he and his people revered, in order to worship the God of the Spaniards, who was subject to death; that with respect to other matters contained in his discourse, as he had never heard of them before, and did not now understand their meaning, he desired to know where he had learned things so extraordinary. "In this book," answered Valverde, reaching out to him his breviary. The Inca opened it eagerly, and turning over the leaves, lifted it to his ear: "This," says he, "is silent; it tells me nothing;" and threw it with disdain to the ground. The enraged monk, running towards his countrymen, cried out, "To arms, Christians, to arms; the word of God is insulted; avenge this profanation on those impious dogs."

Pizarro, who, during this long conference, had with difficulty restrained his soldiers, eager to seize the rich spoils of which they had now so near a view, immediately gave the signal of assault. At once the martial music struck up, the cannon and muskets began to fire, the horse sallied out fiercely to the charge, the infantry rushed on sword in hand. The Peruvians, astonished at the suddenness of an attack which they did not expect, and dismayed with the destructive effects of the fire-arms, and the irresistible impression of the cavalry, fled with universal consternation on every side, without attempting either to annoy the enemy, or to defend themselves.

Pizarro, at the head of his chosen band, advanced directly towards the Inca; and though his nobles crowded around him with officious zeal, and fell in numbers at his feet, while they vied one with another in sacrificing their own lives, that they might cover the sacred person of their sovereign, the Spaniards soon penetrated to the royal seat; and Pizarro seizing the Inca by the arm, dragged him to the ground, and carried him as a prisoner to his quarters. The fate of the monarch increased the precipitate flight of his followers. The Spaniards pursued them towards every quarter, and with deliberate and unrelenting barbarity continued to slaughter wretched fugitives, who never once offered at resistance. The carnage did not cease until the close of day. Above four thousand Peruvians were killed. Not a single Spaniard fell, nor was one wounded but Pizarro himself, whose hand was slightly hurt by one of his own soldiers, while struggling eagerly to lay hold on the Inca.

This transaction exhibits a most striking proof of the simplicity and timidity of the Peruvians. That they should permit their monarch, in the center of his dominions abounding with people, to be made a prisoner, in a manner so ignominious by a handful of men, without a single effort having been made to defend or rescue him, is an example of pusillanimity to which, perhaps, the history of mankind affords no parallel. This event decided the fate of Peru. The Inca resigning all confidence in the military operations of his subjects, turned his thoughts intirely to negotiation. He soon discovered that avarice was the ruling passion of his conquerors. He offered therefore a ransom for his liberty, which astonished the Spaniards, even after all they knew of the opulence of his kingdom. The apartment in which he was confined was 22 feet in length and 16 in breadth, and he undertook to fill it with vessels of gold as high as he could reach. He actually performed his part of the agreement, but the Spaniards most perfidiously deceived him. They seized the treasure of the captive monarch, and still detained him in custody. They soon proceeded to a much higher act of treachery and injustice. They pretended to bring to a trial before a tribunal of Spanish judges the independent Emperor of Peru, on the ridiculous arraignment, that he had rebelled against his lawful sovereign the king of Castile, to whom the pope had granted a right to his dominions. Men who could thus prostitute the forms of law and justice had resolved to commit murder, and were solicitous only to avoid the infamy of it. The trial accordingly terminated in condemnation, and the unfortunate Atahualpa soon after suffered the death of a criminal.

The remaining part of this book contains an account of the conquest of the kingdoms of Quito and Chili; of the discovery of the extensive regions between the Andes and the Atlantic ocean, in the voyage down the Maragnon, conducted by Orellana;

lana; and of the dissensions and civil wars among the Spaniards in Peru. But we must refer the reader to the History itself for information with respect to these curious and interesting events. The limits by which we are confined will not permit us to abridge all the important events and transactions which our ingenious historian has recorded. Though the empires of Mexico and Peru might be reckoned polished when compared with the rude tribes who occupied the rest of the continent and the islands of America; yet, when compared with the refined states of the ancient continent, they seem scarcely to have advanced beyond the infancy of society, or to have merited other appellations than those of savage and barbarous. They were destitute of two capital advantages requisite to cultivated society, the knowledge of the useful metals, and the service of the inferior animals. 'Even with all that command over nature which these confer, many ages elapse before an idea is conceived of the various institutions necessary in a well ordered society.' But so insurmountable must have been the disadvantages arising from the want of them, that a community could not be denominated civilized where they were unknown.

In delineating the institutions and policy of the Mexicans and Peruvians, the author discusses those of each empire apart, and enumerates, first, the circumstances which would determine us to rank the inhabitants among polished nations, and, secondly, the circumstances which would induce us to assign them a place among savages. But as we cannot treat the subject so much in detail, we shall content ourselves with specifying some of the most remarkable particulars relative to both.

In Mexico as well as Peru the idea of property was fully established, and the lands were divided among different orders of the people. In the former, some possessed it in full right, and it descended to their heirs. The title of others to their lands was derived from the office or dignity which they enjoyed, and when deprived of the one they lost possession of the other. Both these modes of occupying land were deemed noble and peculiar to citizens of the highest rank. The tenure by which the great body of the people held their property was very different. In every district a certain quantity of land was measured out, in proportion to the number of families. This was cultivated by the joint labour of the whole, its produce was deposited in a common store-house, and divided among them in proportion to their respective exigencies. In the latter, all the lands capable of cultivation were divided into three shares: one was consecrated to the sun, and whatever it produced was applied towards the erection of temples, and

and furnishing what was requisite towards celebrating the public rite of religion; another belonged to the Inca, and was set apart as the provision made by the community for the support of government; the third and largest share was reserved for the maintenance of the people, among whom it was parcelled out. No person however had an exclusive right to the portion allotted him. He possessed it only for a year, at the expiration of which a new division was made in proportion to the rank, the number and the exigences of each family. All these lands were cultivated by the joint labour of the community.

In these empires also we discover manifest marks of a civil constitution, the establishment of laws and police, and different ranks and orders of men.

The monarchy of Mexico was elective: the right of election seems to have been originally vested in the whole body of the nobility, who amounted to thirty in number, but was afterwards limited to six of them. Each of these had in his territories about 100,000 people; and subordinate to these there were about 3000 nobles of a lower class. The greater nobles possessed complete territorial jurisdiction, and levied taxes from their own vassals; but all of them followed the standard of Mexico in war, serving with a number of men in proportion to their domain, and most of them paid tribute to its monarch as their superior lord. Complete jurisdiction, civil as well as criminal, over its immediate vassals was vested in the crown. It appointed judges for each department, imposed taxes according to established rules, and stationed public couriers at proper intervals to convey intelligence. The construction also of roads, aqueducts, and bridges, however imperfect, marks a progress in police; and the appointment of persons to clean the streets of Mexico, and to patrol as watchmen, discovers a degree of attention which even polished nations are late in acquiring.

The government of Peru was the most absolute despotism; but the obedience of the subject was not founded in fear, the usual principle in similar governments, it flowed entirely from conviction of the superior title and ability of the sovereign to command. The Peruvians regarded their monarchs as beings of heavenly extraction, and possessed of the most pure inclination, as well as of sufficient power to take proper care of their interests. The will of the emperor was therefore listened to with attention, and obeyed with cheerfulness.

The difference of rank was established in Peru. 'A great body of the people, under the denomination of *Yanacunas*, were held in a state of servitude. Next to them were such of the people as were free, but were distinguished by no hereditary or official honours. Above them were the *Orejones*, who might be

be denominated the order of nobles, and who, in peace as well as war, held every office of power and trust. At the head of all were the children of the sun, who by their high descent and peculiar privileges, were as much exalted above the Orejones, as they were elevated beyond the people.'

The Peruvians had built very few cities, but their country abounded with temples and other edifices. The temple of Pachacamac, together with a palace of the Inca, and a fortress, were so conjoined as to form a structure above half a league in circuit. As they had no engines for elevating stones, the walls of this edifice, in which they seem to have made their greatest efforts towards magnificence, did not rise above twelve feet from the ground; and though they knew not the use of cement, the stones were joined with so much nicety that the seams could hardly be discerned. The apartments however were ill disposed, and there was not a single window in any part of the building.

But the most surprising monuments of the art of the Peruvians, is the two great roads extending without interruption, above 500 leagues from Cuzco to Quito. The one was conducted through the interior and mountainous part of the country, the other along the plains on the sea-coast. These roads however were constructed only for the use of the human foot, as the Peruvians were unacquainted with every beast of burden. In many places the path of the traveller is marked only by erect posts especially along the plains; and even where the road traverses the mountains, no more was done than to form it of such materials as happened to lie in its course. The famous hanging bridges thrown over the streams which intersected it in pouring down from the high grounds, were framed of strong cables of twisted osiers interwoven and covered with turf.

The religion of these empires is the last particular we shall mention, and this article is rendered particularly curious and interesting on account of the striking contrast it exhibits between the gloomy, severe, and bloody tenets of the Mexicans; and the chearful, the social, and beneficent principles of the Peruvians.

'The aspect of superstition in Mexico was gloomy and atrocious. Its divinities were clothed with terror, and delighted in vengeance. They were exhibited to the people under detestable forms that created horror. The figures of serpents, of tygers, and of other destructive animals, decorated their temples. Fear was the only principle that inspired their votaries. Fasts, mortifications, and penances, all rigid and many of them excruciating to an extreme degree, were the means which they employed to appease their wrath, and they never approached their altars without sprinkling them with blood drawn from their own bodies. But, of all offerings,

ings, human sacrifices were deemed the most acceptable. This religious belief, mingling with the implacable spirit of vengeance, and adding new force to it, every captive taken in war was brought to the temple, was devoted as a victim to the deity, and sacrificed with rites no less solemn than cruel. The heart and head were the portion consecrated to the gods; the warrior by whose prowess the prisoner had been seized, carried off the body to feast upon it with his friends. Under the impression of ideas so dreary and terrible, and accustomed daily to scenes of bloodshed rendered awful by religion, the heart of man must harden, and be steeled to every sentiment of humanity. The spirit of the Mexicans was accordingly unfeeling and atrocious. The genius of their religion so far counterbalanced the influence of policy and arts, that, notwithstanding their progress in both, their manners, instead of softening, became more fierce. To what circumstances it was owing that superstition assumed such a dreadful form among the Mexicans, we have not sufficient knowledge of their history to determine. But its influence is visible, and produced an effect that is singular in the history of the human species. The manners of the people in the new world who had made the greatest progress in the arts of policy, were the most ferocious, and the barbarity of some of their customs exceeded even those of the savage state.—

The system of superstition on which the Incas ingrafted their pretensions to such high authority, was of a genius very different from that established among the Mexicans. Manco Capac turned the veneration of his followers entirely towards natural objects. The sun, as the great source of light, of joy, and fertility in the creation, attracted their principal homage. The moon and stars, as co-operating with him, were entitled to secondary honours. Wherever the propensity in the human mind to acknowledge and to adore some superior power, takes this direction, and is employed in contemplating the order and beneficence that really exist in nature, the spirit of superstition is mild. Wherever imaginary beings created by the fancy and fears of men, are supposed to preside in nature, and become the objects of worship, superstition always assumes a wilder and more atrocious form. Of the latter we have an example among the Mexicans, of the former among the people of Peru. They had not indeed, made such progress in observation or inquiry, as to have attained just conceptions of the deity; nor was there in their language any proper name or appellation of the supreme power, which intimated that they had formed any idea of him as the creator and governor of the world. But by directing their veneration to that glorious luminary, which, by its universal and vivifying energy, is the best emblem of divine beneficence, the rites and observances which they deemed acceptable to him were innocent and humane. They offered to the sun a part of those productions which his genial warmth had called forth from the bosom of the earth, and reared to maturity. They sacrificed, as an oblation of gratitude, some of the animals who were indebted to his influence for nourishment. They presented to him choice specimens of those works of ingenuity which his light had guided the hand of man in forming. But the Incas never stained his altars with human blood, nor could they conceive that their beneficent father the sun would be delighted with such horrid victims. Thus the Peruvians, unacquainted with those barbarous rites which extinguish sensibility, and suppress the feelings

ings of nature at the sight of human sufferings, were formed, by the spirit of the superstition which they had adopted, to a national character more gentle than that of any people in America.

In our next Review we shall give an account of the policy, in colonization, which has been adopted by the Spaniards; with some reflexions concerning the history of America.

The Excursion. By Mrs. Brooke. 2 Vols. 12mo. 5s. sewed. Cadell.

TWO of the principal characters in this novel are Louisa and Maria Villiers, nieces of colonel Dormer, a gentleman of small fortune in Rutland, but nearly related to a noble family in a distant part of the kingdom. The remains of their father's estate, after paying a heavy load of debt, produced about three thousand pounds, which, with a genteel education, and a more than common share of beauty, composed the whole patrimony of our amiable orphans. Though virtue formed the basis of each character, yet nothing could be more different than the features of their minds. Louisa was mild, inactive, tender, romantic; Maria quick, impatient, sprightly, playful. Louisa fancied Happiness reposed on roses in the shade; Maria sighed to pursue the fugitive goddess through the brilliant mazes of the world. London, in her estimation, was the only place, where beauty and merit were allowed their sterling value. About this time she was to receive a legacy of two hundred pounds, left her by a relation, which she was to employ in whatever manner she thought proper, without being accountable to her guardian. This was extremely favourable to her wishes, and she resolved to spend the winter in the capital. Having, with some difficulty, obtained her uncle's consent, she purposed to place herself under the protection of Mrs. Herbert, a young widow of fashion and character, with whom she was intimately acquainted. Maria would have immediately communicated her design to her friend, but she pleased herself with the idea of surprising her by an unexpected visit. Upon her arrival in London, she found, to her inexpressible disappointment, that Mrs. Herbert was then at Paris. This circumstance threw her into some perplexity, and, in a very short time, into a variety of company and connections, which form the principal incidents in the history of her excursion.

The first person, with whom our heroine became acquainted was lady Hardy, a woman of low extraction, but at that time the dowager of an ancient baronet, and in possession of two thousand pounds a year. As the people of distinction in the country shewed no very striking propensity to cultivate her

ladyship's

ladyship's acquaintance, she very sensibly determined to reside in London, the seat of true hospitality and universal benevolence; where any lady, who has a large house, an elegant carriage, well dressed footmen, will play gold loo, and now and then give a supper, may with very little difficulty make her way into genteel company. Lady Hardy aspired to the bon ton; and was become one of the principal ornaments of a society, consisting of an heterogeneous mass of well-dressed gentlemen, self-made captains, ladies of equivocal fame, neglected coquets, antiquated virgins, dowagers on the shady side of fifty, and gamblers of almost every denomination.

At one of lady Hardy's routs, Miss Villiers fell into the company of lord Melville. His father, lord Claremont, had spared no expence or trouble to improve and adorn his person, polish his behaviour, cultivate his understanding, and corrupt his heart. He read him unceasing lectures on the universal depravity of mankind, and the supposed total selfishness of the human heart. He taught him 'to smile without being pleased, to carefs without affection,' to profess a friendship for the man he regarded with aversion, and respect and esteem for the woman he beheld with contempt; to dress vice in the graceful garb of virtue, and conceal a heart filled with the deepest design, under the beauteous veil of honest unsuspecting integrity. He had succeeded in making him one of the most pleasing men in the world; he had not absolutely failed in making him one of the most artful. This nobleman addressed himself to Maria with that insinuating respect, that graceful ease, that gentleness of manner, that softened tone of voice, that mixture of every thing seducing, which good sense and good breeding equally dictate to the man, who wishes to gain the heart of a woman. Our heroine was charmed with this gay phantom; an attachment commenced; she thought his lordship the most amiable of mankind; and she amused herself with the idea of their hearts having been formed for each other. This delusion continued for some time, till she found herself on the brink of infamy, and perceived, that she had only been the object of his lordship's dishonourable intentions.

This character is admirably calculated to expose the pernicious maxims of a celebrated writer, who recommends dissimulation and gallantry, as necessary articles in the education of a man of fashion.

Miss Villiers, by her acquaintance with lady Hardy, and her fond hopes of being married to lord Melville, had been led into expences, which soon exhausted her little exchequer. In this

crisis

crisis she determined to pursue a scheme, which, she did not doubt, would be attended with success. In her retirement in the country she had written a tragedy; and, having read with tears of undissembled pleasure, several warm and elaborate encomiums on the acting manager of the theatre in Drury Lane, she was charmed with the idea of his extensive benevolence, and disinterested protection of the drooping muses, and already anticipated the honour and advantages she should receive, by submitting her performance to his patronage and protection. For this purpose she put it into the hands of one of the most judicious critics of the present age. This gentleman read it with admiration, immediately sent it to the manager, and soon afterwards waited upon him to receive his answer. The dialogue on this occasion gives us a humorous representation of the illiberal maxims of government, adopted by his theatrical majesty, and a striking idea of those humiliations, those mortifying repulses, to which genius has been often obliged to submit.

Disappointed in her expectations from this quarter, and pressed by some peremptory demands, she wrote a note to her friend lady Hardy, in which, after apologizing for trespassing on her friendship, of which she had already received so many striking proofs, she entreated her ladyship to lend her a hundred pounds, till she could order a remittance from the country. Here the author, in the behaviour of lady Hardy and lady Blast, gives us a very natural picture of mere fashionable friendship, and of those mean and mercenary souls, who are utterly incapable of a sincere affection, or an act of real generosity.

As we do not intend to anticipate the reader's curiosity in the perusal of this history, we shall pursue the narrative no farther, only giving this general intimation, that our amiable heroine is at last united to a man, infinitely more deserving of her virtues than lord Melville.

Some excellent lessons of instruction, besides those we have already pointed out, may be drawn from the history of this excursion, which is very properly calculated to deter young ladies from launching out into the world, and affecting the *ton*, without discretion.

There is that delicacy of satire, that liveliness of imagination, that warmth of expression, that beautiful variety of colouring in this performance, which distinguish the former publications of this agreeable writer.

The Trifler; or a Ramble among the Wilds of Fancy, the Works of Nature, and the Manners of Men. 4 vols. small 8vo. 12s. sewed. Baldwin.

THE two first volumes of this work appeared in 1775, but by some accident escaped our notice, till the two next were published this year. The Trifler is desirous to free his countrymen from the insipid constraints of fashion, to impress them with a disgust of the vices and follies of the age, and above all to initiate them in the rational enjoyments which arise from giving a free course to the warm, impassioned feelings of the heart. Sensible of the taste of the times, the author of the Trifler has clothed his reflexions in a pleasing variety of little incidents which keep the reader's attention awake.

He displays an uniformly generous heart, free from prejudices, and endowed with a great fund of sensibility. The beauties of nature afford him real pleasure, and always diffuse in his breast a happy serenity; whilst the love of mankind gives life and vigour to all his pursuits, and endears his maxims to the virtuous reader. In general he copies his characters pretty closely from nature, but sometimes admits the caricatura, or suffers inconsistencies to escape him. His chemist, his experimental philosopher, and his fanatic, are of the former kind, though perhaps the absurdities of philosophical and political empiricism, which are now at their meridian height, may excuse the severest lash of satire. Of the other defect mentioned, Philario and the landlady afford instances.

Sometimes we have found the subject frivolous, the observations trite, the stile mean; but, for those faults, the author atones, in other parts of the work, by many valuable reflections, expressed in a new, striking manner. We would recommend it, however, to Philario, to leave off cursing and swearing upon every trifling occasion, since, exclusive of religion and moral principles, this habit does not become a man of sensibility, and cannot but give him pain in the reflection.

The desultory manner of writing, seems so closely connected with the nature of Trifles, that it will probably avail nothing to recommend a small degree of alteration in this respect. We may venture to assure the author, that this would be the way to quiet his apprehension of being called an imitator of Sterne. What a pity that we are always obliged to check the frowardness of authors who only imitate his faults!

It must be acknowledged, however, that among the numerous volumes of amusement which fill our monthly catalogues, we seldom meet with any, which have so much merit as the Trifler.

FOREIGN ARTICLES.

Le Publicole François, ou Memoire sur les Moyens d'augmenter la Richesse du Prince, par l'Aisance des Peuples. Paris.

THE object of this writer deserves recommendation, as many of his views are useful, though not all of them equally practicable. He begins with a concise estimate of the several administrations and merits of Sully, Richelieu, Cromwell, Mazarin, Colbert, and cardinal Fleury.

Sully, says he, confined his views to an almost mechanical system of frugality. He had no idea of that political economy that has raised the power of our neighbours to so high a pitch, nor of that relative power which, in the actual system of Europe, decides every thing. He treated France like an insulated world, in which the sum of gold was to bear no other relation but that to the state itself.

Richelieu's conduct instructs princes to be cautious with regard to the schemes of aggrandisement suggested by their ministers; who generally treat the state as a mere chimera; and have only their own fame or fortune in view.---Urged by his reputation, Richelieu eagerly seized the means which he found, as it were, ready at hand to weaken the power of the great, and that of the house of Austria. Consequently he determined the genius of the nation for the land-service.---The same cause which, in its principle, prevented the formation of the French marine, afterwards precluded her establishment on a solid foundation.

Cromwell determined the English for the sea service, and more effectually than Richelieu could fix the French for the land service. The English marine rose above that of other nations; and the genius of its founder will, for a long time, over-awe the rivals of his country, if it be true, that mistakes in the administration of maritime affairs, are the only ones that cannot be remedied by dint of money.

Under cardinal Mazarin, confusion prevailed every where; the ascendancy of the minister reduced every body to silence, and the king's generosity ratified his administration after his death.

Colbert, better skilled in political calculations, more fertile in expedients, more dextrous than Sully, understood the proportions of the several natures of taxes better than he. But, if he raised an immense structure, he gave it no foundation; none of his institutions ever acquired solidity. He favoured arts and manufactures at the expence of agriculture, which ought to be the basis of all commerce; finally, he created artificial resources for a country that only needed to avail itself of its natural ones.

To cardinal Fleury, that scheme equally magnanimous and impracticable, of bringing France to a fixed point of pacification is ascribed. But could that scheme enter into the head of a minister by whom the French marine was finally destroyed? The first springs of wars are always operating from abroad: how could the nation avoid being carried away by the current of events? The great object of politics, therefore, is to obviate the confusion which necessary wars may occasion in the finances, and to avoid certain wars.

In his system of political economy, our author assigns the first rank to agriculture; and observes, that it has declined in France, from various causes, which he points out, together with their remedies.

'1. The sale of corn has been made an object of policy; let us make it an object of commerce.

'2. Premiums have been granted to trades and manufactures; let us grant some to husbandmen.

'3. Husbandmen have been transformed into tradesmen; let us transform tradesmen into husbandmen.

'4. Penal laws have been enacted against beggars; let us enact agrarian laws for them.

'5. The high interest of money has been made a matter of revenue, let us make it an encouragement to agriculture.

'6. In our manufactures, the preference has been given to foreign wool and silk; let us endeavour to support our manufactures by the wool and silk of our own growth.'

These six principles are discussed in as many instructive sections. From the restoration of agriculture the author, in the second part of his work, proceeds to consider the restoration of trade, both foreign and domestic. His performance bears the marks of a sensible, patriotic, and correct writer.

FOREIGN LITERARY INTELLIGENCE.

F. Vincentii Fassinii, *Ord. Prædic. in Pisana Academia Sacrae Lit. P.P. de Apostolica Origine Evangeliorum Ecclesiæ Catholicæ Liber singularis adversus Nicolaum Freretum.* 4to. Leghorn.

CHIEFLY pointed against a posthumous work, published in 1767, at Geneva, under the title, *Examen Critique des Apologistes de la Religion Chrétienne*, in which the late Mr. Freret had attempted to invalidate the credibility of the historical account of Jesus Christ in the New Testament, and especially the four Gospels. These objections are here examined and confuted with great erudition: the author, however, often strays into useless digressions, by which the perspicuity and impression of the argument are necessarily weakened.

Les Mœurs des Germains et la Vie d'Agricola par Tacite; Traduction nouvelle, avec des notes sur le Sens et le Stile de Tacite, par M. Boucher, Procureur au Parlement. 12mo. Paris.

Mr. Boucher appears here both as a very severe and relentless critic of Mr. Brotier the late French editor and translator of Tacitus; and as a very indifferent translator himself, who often mistakes the sense of his original in his translation and his notes; and whose own style cannot but strike even foreign readers, any way conversant with good correct French writers, as a most barbarous French jargon.

When we reflect on the various miscarriages of the numerous translators of Tacitus in almost every modern language, we think we see his genius smiling on their weak attempts to follow him *haud passibus æquis*.

Est il nécessaire au Chirurgien d'être sensible? 4to. Paris.

An instructive and interesting discourse delivered by Dr. Claude la Fosse; in which he recommends sensibility and compassion to surgeons, as a source of amiable virtues, of patience and zeal, and of the delicate pleasure of softening the sufferings of their fellow-creatures.

Précis

Précis des Loix du Goût, ou Rhetorique raisonnée. 12mo. Paris.

A concise, elegant, and judicious performance; containing the principles of taste applied to history, eloquence, poetry, and even philosophical compositions; illustrated with short and well chosen examples.

Del Risorgimento d'Italia negli Studi, nelle Arti, e ne' Costumi, dopo il Mille. Dell' Abate Saverio Bettinelli. 2 vols. 8vo. In Bassano.

A judicious, elegant, and comprehensive account of the revival of arts and sciences in Italy, after the barbarous ages of ignorance; beginning with a general view of the History of Italy from the eleventh century, and then proceeding to the memoirs of the great restorers of learning, science, and taste, down to the year 1500.

Bibliothèque des Amans. Odes Erotiques. Par M. Sylvain M... Paris.

No indifferent effusions of wit, and taste, and sensibility. The young poet in his first ode languishes for a mistress, and laments that he has none. Mr. Rocher, another poet, un peu goguenard, has endeavoured to sooth the plaintive swain in another copy of verses,—

“ Si n'avez point encore tendre amourette,
De tel repos, beau Gars, n'avez Souci.
Trop tôt viendra jour piteux où fillette
A vous pauvre fera crier merci.
Le fais par moi ce que vous dis ici,
Tout comme Vous désirai Bachelette,
Que bien aimasse & qui m'aimât aussi,
Or, que m'est il provenû de ceci?
Pleurai long-temps, long-temps contai fleurette,
Et puis au bout, suis devenû Mari.”

Mémoire de la vénérable Compagnie sur le Moyen de remédier au Découragement pour le Ministère, avec des Notes d'un particulier. 8vo. (probably published at Geneva.)

From this Memoir, the clergy of the wealthy city of Geneva appear to be so very poorly provided for, that several of the most eminent among them finding 800 French livres a year, utterly inadequate to any comfortable support of a family, have emigrated into other countries, and that very few good families chuse now to destine their sons for the church. The very natural and serious consequences of such a situation are obvious, and need not be enumerated.

Les Victimes de l'Amour, ou Lettres de quelques Amans célèbres: Poème sur la Melancolie: Poème lyrique. 8vo. Paris.

These Poems are generally correct and elegant, but rather witty than sentimental.

Dictionnaire Géographique, Historique, et Politique de la Suisse. 2 vols. 8vo. Neuchatel.

Extracted from the Iverdon edition of the Encyclopedia.

Dissertation sur la Nature du Froid, avec des preuves fondées sur des nouvelles Experiences chimiques. M. Herckenroth, 12mo. Paris.

An attempt to prove the truth of Kunckel's system of cold being an alkali, and heat an acid, by several ingenious experiments.

Essai sur la plus grande Perfection possible d'un Ouvrage quelconques
 Par M. Sicard de Roberti, Ingenieur Ordinaire du Roi. 8vo.
 Paris.

The author proposes to prove that the faculties of memory, reason, and imagination cannot, singly, and destitute of the assistance of the two others, produce, at the same time, useful and agreeable ideas.

Etat de Médecine, Chirurgie, et Pharmacie en Europe, pour 1776.
présenté au Roi. 8vo. Paris.

Containing a great deal of useful and agreeable information, concerning the present state of physic, surgery and pharmacy, especially in France.

MONTHLY CATALOGUE.

P O L I T I C A L.

An Answer from the Electors of Bristol to Edmund Burke, Esq.
 8vo. 1s. 6d. Cadell.

Mr. Burke's Letter to the Sheriffs of Bristol deserves the thanks of the world, if not for its own merit, at least for the merit of two Answers to which it has given birth; the one now before us; and another, of which we gave our opinion in the last Review. The orator may now say with the poet,

‘——Fungar vice cotis, acutum

Reddere quæ ferrum valet, exfors ipsa secundi.’

The present answerer, by writing in the name of the Electors of Bristol, has opened a large field for humour, of which he has reaped a very plentiful crop.

The first paragraph will give our readers some notion of the satirical idea on which the whole pamphlet turns.

‘The Letter which you have done our sheriffs the honour to write them, “on the affairs of America,” they have obligingly communicated to us, conformable to your desire. Although we had already perused, with great attention, the two acts of parliament which you inclosed in them, and on which you have written so elaborate and learned a commentary; yet your condescension “in having pleasure in accounting for your conduct to your constituents,” when it was matter of doubt “whether you *was* under any formal obligation to it,” hath given us a satisfaction, which we cannot soon, or easily forget. On our reputation, we assure you, that we never will requite the most obliging favours conferred, with a studied neglect; or your inclination to inform and instruct us, by giving “your opinion on the present state of public affairs,” with a disrespectful silence. A moment therefore we could not delay, in writing you an answer, on this interesting subject. As “our talents are not of the great and ruling kind,” as we are not writers by profession, we have some reason to hope, that if we sacrifice the flowers of language to perspicuity, and a studied ambiguity of sentiment to plain and simple sense, we shall find pardon from your goodness. The graces of order, or the regularity of method, are hardly to be expected in an epistolary correspondence; and it shall

be

be our endeavour to follow, with all possible attention, the several pages of your Letter; which, perhaps, we do wrong in considering rather as a vehicle of sentimental declamation, than a formal, methodical treatise on the present state of public affairs.*

Those readers of the present Answer, who have already perused the former, will be entertained to see the different manner in which two sensible combatants attack their common political enemy. But we much question whether this gentleman do not derive disadvantage from his irony—from the manner in which his plan obliged him to fight during the whole engagement.—Fine strokes will do mighty well in fencing, but the point of the sword calls for home thrusts. This combatant understands the play of the foil, the former is perhaps more dangerous to Mr. Burke's political existence.

In the laws, as well as in the politics, of this country, both authors seem to be very well read. Though the present answerer we suspect, from two or three marked phrases here and there, to be a native of Ireland.

For one thing we looked in vain through the pamphlet before us—for that manly and impartial hand which should hold the scales of censure and of praise in equal balance even to the grinding teeth of power: and, whatever pleasure the pamphlet afforded us in many respects, we were sorry to observe its author labouring to prove the ministry right in every thing, with almost as much blind obstinacy as Mr. Burke will have them to be wrong in every thing. What we did not find in this Answer, we remember with satisfaction to have observed in the one which we criticized last month; and which our want of room then obliged us, unwillingly, to criticize so briefly, that we are glad to have been recalled to it by the present article; and, on that account, we shall give a short extract from it; being a prophecy, for the accomplishment of which, as the only second-sighted gentleman concerned in our Review is gone into his native country for the summer, we cannot venture to vouch, but must trust to time and to futurity.

* But, let him remember I tell him, his name already loses of its influence—even his eloquence, shorn of its beams, no longer warms, no longer shines—a little time, and he will cease, for ever, to be lord of the ascendant—he shall no more dazzle the eyes of the nations—the western horizon is now, for the last time, in a blaze with his descending glory—I see it gradually sinking behind the Atlantic—while, unlike that beneficent luminary to which, in its setting, I compare his former, but always baneful, brightness, he has not the melancholy satisfaction of appearing greater as he sets! Nay, more—poor, fallen spirit of light!—Not even the reflection of a single solitary ray, shall his extinguished eloquence leave behind it to cheer the gloom of neglected age; nor to light the pity of posterity to the lost tomb of a forgotten orator *!

* An Answer to the Letter from Mr. Burke to the Sheriffs of Bristol, p. 59, 2nd edition. 1s. 6d. Cadell.

Letters occasioned by Three Dialogues concerning Liberty, &c. By Joseph Wimpey. 8vo. 1s. 6d. Johnson.

The author of these Letters, Mr. Wimpey, offers some rational observations towards establishing a more precise idea of the State of Nature; accompanied with judicious remarks on Dr. Price's last production.

Free Thoughts on the American Contest. 8vo. Edinburgh.

These observations, we are informed in an advertisement, were communicated to the publisher of the Edinburgh Weekly Magazine, in a series of letters under the signature of Timoleon; and they appeared to him of so much importance as to deserve to be printed by themselves. We entirely concur with him in opinion. The observations are just, the arguments are clear and forcible, and the whole is distinguished by a spirit of dispassionate enquiry.

The Contrast, or Strictures on Select Parts of Dr. Price's Additional Observations on Civil Liberty, &c. By A. Charles Dodd, 8vo. 1s. 6d. Fielding and Walker.

The observations in this pamphlet, though they have not much claim to novelty, are enforced with a considerable share of spirit; and at least shew the author's zeal not only for the credit of government, but for the tranquility of his country.

A Letter to Us, from One of Ourselves. 8vo. 1s. 6d. Kearsly.

The production of some political Cassandra, raving with the spirit of party, if not with that of personal malevolence.

Letters to the High and Mighty United States of America, 8vo. 1s. 6d. Law.

The author of these letters, who styles himself Candidate for the office of Accomptant General to their Excellencies the Continental Congress, treats the political views and conduct of that body in a strain of irony and sarcasm. His remarks are in general well founded, tending equally to develop the artifices of the American demagogues, and undeceive them in their expectations respecting the issue of the rebellion.

Letters from General Washington, to several of his Friends, in the Year 1776. 8vo. 1s. 6d. Bew.

The original copies of those letters are said to have been found in a portmanteau, in the custody of a servant of Mr. Washington. It is difficult to determine their authenticity from any intrinsic evidence. They contain no facts of a private nature, and they discover not only sentiment, but a correctness of composition.

A Letter to the Body of Protestant Dissenters; and to Protestant Dissenting Ministers of all Denominations. 8vo. 1s. Almon.

This is the production of an able writer, and a severe satire on the conduct of the protestant dissenters, in their political capacity,

capacity. The author's design is to excite some of their most active ministers, or leading men among the laity, to call a general meeting, to renounce the Regium Donum, to declare their principle to be the right of private judgment to all men without exception, and to establish some mode of uniting their body, for its perpetual preservation.

CONTROVERSY.

The Harmony of the Truth; the Second Part, called the Harmony of the Scriptures. 8vo. 2s. Law.

This writer flames with Athanasian zeal against Mr. Locke, Ben. Mordicai, and other writers; but particularly Mr. Lindsey. A considerable part of this tract consists of a comment on the first chapter of the Epistle to the Hebrews, and a comment on the second Psalm*.

DIVINITY.

Concordia. Seu Sacrae Cœnæ Theoria Sacra Auctore, P. D. K. S. T. P. 8vo. 2s. 6. Dilly.

The learned author has favoured us with the following account of his hypothesis, which we shall insert verbatim, as we wish to do justice to it, by a fair and impartial representation.

‘ The design of the *Concordia* is, if possible, to terminate the unhappy disputes about the *doctrines of the sacrament*, which have so long divided the *Protestants*, by shewing, where the fault on both sides seems to lie, viz. in not distinguishing between the *last individual supper* given by our Saviour himself to his apostles alone, and that ordinance established afterwards in the Christian church, called the *sacrament*, between which two there seems to be a great difference. For Christ's design in the *former* appears to have been, actually to effect and to enter here on earth, with the eleven faithful apostles, as *his own church* then, and in them with the church universal, into that substantial, intimate, and eternal union, which is implied by the *new covenant* for imparting eternal life to them, by means of his body and blood, or human nature, as the only fit one for this purpose, eternal life being inherent thereunto by virtue of its personal union with the divine nature. Of this his body and blood he accordingly then made the apostles really participate in an invisible and incomprehensible manner, as far as was consistent with this present life; which is made evident from the words of our Saviour himself, spoken to the apostles at this last supper, rightly explained and compared with his speeches after it, as related in the gospel of John, ch. xiv. to xvii. as also that in ch. vi. and from the use of the symbols of bread and wine, adopted by Christ at the same time.

‘ But the *sacrament* seems to be designed for a *memorial* of that union effected by Christ at the forementioned last supper, whereby all true believers may be assured of its perpetuity, as well as their share in it under the influence of the Holy Spirit,

* See Critical Review, vol. xlii. page, 395.

until its consummation at Christ's second coming, and whereby the union of the members of Christ's church here on earth, *amongst themselves*, might be for ever cemented, as we learn from ch. x. xi. of St. Paul's first Epistle to the Corinthians, who was expressly commanded by Christ himself to introduce this ordinance in the Christian church.

' This distinction being admitted, it is plain, that, though the *Lutherans* not unjustly insist upon the *proper* or *literal* sense of these words of Christ, *this is my body! this is my blood!* yet they have no right to argue from thence the nature of the *sacrament*, these words not respecting it, but only the individual action then performed by Christ, when he gave this last supper. And as they protest, that they contend only for the truth of these words of Christ in their literal sense; this being admitted in regard to that individual action, their end is answered, and consequently there is no reason on their side for continuing the separation on this account.

' Again, it is equally plain, that the *Calvinists* cannot with reason dispute the *proper* or *literal* sense of the forementioned words any longer, if asserted only in regard to the last supper given by Christ himself to his apostles. If therefore the *Lutherans* admit the present ordinance of the *sacrament* to be a *memorial* only of the said last supper, and the union effected therein, though not quite an ineffectual one, the *Calvinists* have what they can possibly desire in regard to this point, and, consequently, there is no reason on their side for continuing the separation on that account. On the whole, this tremendous controversy appears to be merely an *exegetical* question.'

The author adds, ' he should not be against treating the subject in a more ample manner, and a more familiar method, if thought useful in English; knowing how little attention is now paid to Latin books, especially books of divinity; and having chosen the Latin language and mathematical method only first to explore more easily the sentiments of the learned, both here and abroad, of his hypothesis.'

There certainly can be no objection to his having written this tract in Latin, as it is chiefly intended for the learned. It will on all hands be allowed, that the shorter it is the better; and therefore it seems to be unnecessary to treat the subject in a more ample manner.

The true Sonship of Christ investigated. And his Person, Dignity, and Offices explained and confirmed from the sacred Scriptures.
12mo, 2s. 6d. Dilly.

That Jesus is the *son of God* is a point, in which all Christians are agreed; but in what sense this expression is to be understood, has been the subject of many unhappy controversies. Some have held him to be the son of God from the generation of his divine person by the Father from all eternity; others, from the miraculous formation of his human nature by the divine power at his incarnation; others, from his consecration to the
character

character and office of Messiah; and others from his resurrection. This writer supports a different opinion, which, he thinks, stands clear of those difficulties, with which all others are attended. He first endeavours to prove, that there are two natures, the divine and human, or the second person of the Trinity, and a human soul and body, all coexisting in the person of Christ; he then delivers his own hypothesis in the following terms, which he afterwards more fully explains.

‘ Is the pre-existent living principle in human generation, not the result of the Father’s will, nor dependent upon it for existence, but exists in and with him, by the same law or necessity of nature as himself exists; so the divine Logos co-exists with the other divine persons in the same divine essence, and by the same necessity of nature, by which the Divinity in general, and every personal subsistence in that Divinity does exist. Does human generation consist in the union of this original living principle, with an accessory substance derived from the female parent; or in accession of such substance to the original principle; so this divine generation consists in the union of the divine Logos, not only with a human soul created by God, but with a human body also derived from the substance of the Blessed Virgin, and both united with the divine Word. Is this addition to the original principle made by the generation of the father, the conception of the mother, and the energy of the living principle; so God the Father, by whose peculiar agency this human nature was formed and united to his divine Word, is affirmed to have begotten this glorious person, Psalm ii. 6. The Blessed Virgin of whom his body was formed is said to have conceived and born him, Isaiah vii. 14. And the Word to have *partook* of human nature, and to be made in human flesh, Heb. ii. 14. John i. 14. From this union of the original principle with the accessory substance, is there constituted and produced a more visible and complex person, possessing the nature of both parents, and taking its denomination of Son from both, but chiefly from the Father, from whom the chief constituent of its person was derived; so from the incarnation of the divine Word, is constituted the complex person of Immanuel, partaking perfectly the nature of God and of man, called not unfrequently nor improperly the Son of man, yet chiefly and most frequently the Son of God. Is a son sprung of both parents the best pledge of their love, so we shall find this glorious Godman is the best pledge of friendship between God and man, and formed for every office of Mediator betwixt them. Such is the amazing agreement between the incarnation of the divine Word and human generation. To no other view of our Saviour’s person that ever has been given do these primary evidences of his Sonship *apply*. To no other view that can be given of him can they *apply*. In every essential and necessary point do they *apply* to our Saviour’s incarnation, and the constitution of his complex person, which we have here assigned as the foundation of his Sonship, and therefore they furnish a most convincing evidence that in this sense, and in this only, is Christ Jesus the Son of God.’

The author proceeds to treat of the dignity of Christ’s character, the offices which he was to execute, the rewards to which he was exalted, and the duties which we owe to him as our Saviour.

This

This is one of the best tracts we have seen in favour of the Athanasian doctrine of the Trinity.

An Enquiry, whether we have any Scripture-warrant for a direct Address of Supplication, Praise, or Thanksgiving either to the Son or to the Holy Ghost? By the late Rev. Paul Cardale. 8vo. 1s. Johnson.

The Rev. Mr. Paul Cardale was a pious and learned dissenting clergyman at Evelham, in Worstershire, the author of several publications; the most distinguished of which appeared in 1767, under the title of the True Doctrine of the New Testament concerning Jesus Christ considered*. He died March 1, 1775, aged 70, and has left behind him a very considerable number of devotional pieces in manuscript.

In this tract he endeavours to prove, that we have no scripture-warrant for a direct address of supplication, praise, or thanksgiving, either to the Son or the Holy Ghost. We are, he says, to honour our Saviour as the appointed mediator, lawgiver, and judge of mankind. But, he adds, whilst Jesus Christ was on earth, no worship was ever paid to him as God, either in a way of religious supplication, or of thanksgiving; and after his resurrection and ascension, we have no instance, either of his being called God, or invoked as such, in the way of prayer or praise; unless where he was either personally present, or visible to the worshiper, as in the instances of St. Thomas and St. Stephen—which are here particularly considered.

To this Enquiry is subjoined a letter on the personality of the spirit, which was sent to the editor, Dr. Fleming, in the year 1762, by the late Dr. Lardner. The purport of this letter is to prove, that, by the Holy Ghost, in the New Testament, is not to be understood a divine person, but a power, a gift, or an effusion of spiritual gifts.

A Sermon preached at Nottingham, Dec. 13, 1776, being the Day appointed for a General Fast. By George Walker. 8vo. 1s. Johnson.

An animated representation of our national depravity, from Rom. i. 28.

M E D I C A L.

A select Number of schirrhous and cancerous Cases, successfully treated without cutting, by the peculiar Remedy of Melmoth Guy, Surgeon. 8vo. 1s. Nichol.

Twenty Cases are here related, we think, with fidelity, of glandular tumors, some of which were evidently cancerous, all cured by Mr. Guy, without recourse to excision. We heartily wish success to a discovery of so much importance to mankind.

The Oeconomy of Quackery considered, in a Reply to Mr. Spillsbury's Free Thoughts on Quacks and their Medicines. By Tho. Prosser. 8vo. 2s. Bew.

This pamphlet is published as a reply to a despicable production, written by one Spillsbury, entitled, *Free Thoughts on*

* See Critical Review, vol. xxiv. p. 331.

Quacks and their Medicines. The reply is sensible and just; and the author deserves the greater commendation, that he could have no other inducement to expose such a shameless effusion of empiricism and ignorance, than the desire of preserving the public from becoming a prey to the most destructive species of imposture.

P O E T R Y.

An Epistle to Dr. Shebbeare: to which is added an Ode to Sir Fletcher Norton. By Malcolm Macgreggor, of Knightsbridge, Esq. Author of the *Heroic Epistle to Sir William Chambers, &c.* 4to. 1s. 6d. Almon.

This piece is undoubtedly the production of the author of the *Heroic Epistle*. There is, in both, the same smoothness of numbers and energy of expression, the same sportive irony, the same keenness and delicacy of satire. If this poem is inferior to the former in point of sublimity, it must be attributed to the inferiority of the subject. For, as the sage Malcolm Macgreggor, esq. very properly remarks, 'the different ranks of the two persons, to whom these two works are addressed, require a difference to be made in this matter. It would be unpardonable not to discriminate between a comptroller of his majesty's works, and a hackney scribbler of a newspaper, between a placeman and a pensioner, a knight of the polar star and a broken apothecary.'

The author, however, introduces himself to the hero of his poem with this pompous aspiration.

' O for a thousand tongues! and every tongue
Like Johnson's, arm'd with words of six feet long,
In multitudinous vociferation
To panegyricize this glorious nation,
Whose liberty results from her taxation.
O, for that passive, pensionary spirit,
That by its prostitution proves its merit!
That rests on RIGHT DIVINE, all regal claims,
And gives to George, whate'er it gave to James:
Then should my Tory numbers, old Shebbeare,
Tickle the tatter'd fragment of thy ear!
Then all that once was virtuous, wise, or brave,
That quell'd a tyrant, that abhorr'd a slave,
Then Sydney's, Russel's patriot fame should fall,
Besmear'd with mire, like black Dalrymple's gall,
Then, like thy prose, should my felonious verse
Tear each immortal plume from Nassau's hearse,
That modern monarchs, in that plumage gay,
Might stare and strut, the peacocks of a day.
But I, like Ansty, feel myself unfit
To run, with hollow speed, two heats of wit.'

The poet gives us a humorous account of his former publications, pays some compliments, en passant, to the doctor, and then, in the language of a courtly bard, predicts the success of our arms in America:

' Where soon, we trust, the brother chiefs shall see
The congress pledge them in a cup of tea,

Toast

Toast peace and plenty to their mother nation,
 Give three huzzas to George and to taxation,
 And beg, to make their loyal hearts the lighter,
 He'd send them o'er dean T--k-r, with a mitre.
 In Fancy's eye, I ken them from afar
 Circled with feather wreaths, unstain'd by tar :
 In place of laurels, these shall bind their brow,
 Fame, honour, virtue, all are feathers now.'

It is best to sleep in a whole skin : therefore, says the prudent
 Mr. Macgreggor,

'——— I'll keep within discretion's rule,
 And turn true Tory of the M——d school.
 So shall I 'scape that creature's tyger-paw,
 Which some call Liberty, and some call Law :
 Whose whale-like mouth is of that savage shape,
 Whene'er his long-rob'd showman bids him gape,
 With tusks so strong, with grinders so tremendous,
 And such a length of gullet, heaven defend us !
 That should you peep into the red-raw track,
 'Twould make your cold flesh creep upon your back.
 A maw like that, what mortal may withstand ?
 'Twould swallow all the poets in the land.'

Leaving St. James's to the care of the doctor, its proper ad-
 vocate and panegyrist, the bard addresses himself to St. Ste-
 phen's.

' Hail, genial hotbed ! whose prolific soil
 So well repays all North's perennial toil,
 Whence he can raise, if want or whim inclines,
 A crop of votes, as plentiful as pines.
 Wet-nurse of tavern-waiters and nabobs,
 That empties first, and after fills their fobs :
 (As Pringle, to procure a sane secretion,
 Purges the *primæ viæ* of repletion.)
 What scale of metaphor shall Fancy raise,
 To climb the heights of thy stupendous praise ?
 ' Thrice has the sun commenc'd his annual ride,
 Since full of years and praise, thy mother died.
 'Twas then I saw thee, with exulting eyes,
 A second phoenix, from her ashes rise ;
 Mark'd all the graces of thy loyal crest,
 Sweet with the perfume of its parent nest.
 Rare chick ! How worthy of all court caresses,
 How soft, how echo-like, it chirp'd addresses.
 Proceed, I cry'd, thy full-fledg'd plumes unfold,
 Each true-blue feather shall be tipt with gold ;
 Ordain'd thy race of future fame to run,
 To do, whate'er thy mother left undone,
 In all her smooth, obsequious paths proceed,
 For, know, poor Opposition wants a head.'

After some smart strokes on ways and means, the taxes, the
 pensions on the Irish establishment, &c. the poet introduces the
 following simile :

' So when great Cox, at his mechanic call,
 Bids orient pearls from golden dragons fall,
 Each little dragonet, with brazen grin,
 Gapes for the precious prize, and gulps it in.

Yet

Yet when we peep behind the magic scene,
One master-wheel directs the whole machine:
The self-same pearls, in nice gradation, all
Around one common centre, rise and fall.

Our author concludes with a description of Freedom, taking her leave of old England with this sarcastic reproof.

'Take, slaves, she cries, the realms that I disown,
Renounce your birth-right, and destroy my throne.'

The Ode to Sir Fletcher Norton is an imitation of Horace's Ode to Censorinus, 'Donarem pateras, &c.' The circumstance, which gave occasion to this humorous production, is intimated in the following lines.

'Muse! were we rich in land, or stocks,
We'd send Sir Fletcher a gold box;
Who lately, to the world's surprize,
Advis'd his sovereign to be wife.
The zeal of cits shou'd ne'er surpass us,
We'd make him speaker of Parnassus.'

There is an air of pleasantry and good humour in this writer, which excites the smile of approbation; notwithstanding he sometimes ventures with too much freedom into the sanctum sanctorum of St. James's.

Northern Tour, or poetical Epistles. 4to. 2s. Wilkie.

This publication consists of nine epistles, dated in July and August 1776, from London, Northampton, Matlock, Buxton, Manchester, Knaresborough, Scarborough, Burleigh, and London—to which famous metropolis we were not a little happy to return with our poetical traveller. Nor, if we have any acquaintance with the lady, was the muse less glad; of whom our young author talks a great deal, like other young men of other ladies, without being much acquainted with her. In truth, she appears to have been sorely out of temper during the whole tour. Poetry, like promotion, cometh, we plainly perceive, neither from the east, nor from the west, nor yet from the north.

To speak our opinion, we wish this young gentleman

'no more

Would to poetic regions upward soar;'

but would condescend to 'walk in the dull path of prose.' We would not

'charlishly refuse

Our fostering care to raise an infant muse;'

were it an infant muse: but we cannot suffer a spurious offspring to be imposed upon our good lady of Parnassus.

These Epistles might pass for poetical with the juvenile author's relations, but the eye of a critic is a very different thing from the eye of a father, or an aunt. Not but that the critic's eye can see perfections as well as faults—and we have with pleasure observed a moral strain of contemplation, breaking out here and there, and speaking the goodness of the author's heart, which he seems to have caught from

Gray

Gray and from Dyer's *Grongar Hill*, and which we only wish to have had either in honest prose, or in better poetry.

After praising the 'female worth' of queen Eleanor, the author should not have added,

'Such gentle virtue from our land is flown :'
for, as Churchill sings,

'Well pleas'd we mark such worth on any throne ;
And doubly pleas'd we find it on our own.'

In the vulgar ingredient of poetry, rhyme, these Epistles are by no means perfect : 'seat, wait'—'winds, reclines'—'dispell, distill'—'prepared, heard'—'tell, canal'—'air, here'—'perceived, lived'—'strayed, mead'—'gives, receives'—'belong, one'—'return, borne'—'receive, grave'—'remain'd, exclaim'd'—'shew, i. e. *show*, threw'—'sea, bay'—'set, beat'—'sword, heard'—'boast, lost'—'woods, affords'—'themes, scenes.' These we cannot allow to be even the lisplings of 'an infant muse.'

What is meant by a stream which 'in *rippling* eddies trills' we are unable to guess. How a cascade

'pours,
'Till in the ground it spends its languid show'rs,'
we, who have not made a Northern Tour, cannot easily imagine : nor, indeed, how 'a rock reclines its top to shield a mansion.'

Scarborough castle would hardly have been 'deformed by scars,' we conceive, if the author had not been *terribly* put to it for a rhyme to *Wars*.

Bartolozzi's engraving for the regatta, we believe, had a little Cupid peeping through a great mask—but we never before heard of men who

'Thro' the mask of virtue strive for pow'r.'
Other blemishes there are which great beauties could alone excuse ; such as,

'Nor, till a near approach, to th' eye reveal'd.'

'August and splendid, wonder form'd t'excite.'

As a specimen, we shall transcribe eight lines, of which the humanity does their author more credit than their poetry.

'Tho' great and noble to the astonish'd sight,
Can we e'er view a storm with true delight ?
Tho' safe ourselves can we forget the woe
Which some poor wretches may that instant know ?
Oh rather let us view the peaceful sea
From ev'ry wave, from ev'ry ruffle free,
Whose glassy surface shews the vessels side,
While smooth they sail and cheerly on they glide.'

After all, of Scarborough castle, where this reflection was made, its author might perhaps say, as a more famous and entertaining northern traveller said of Slanes castle, 'I would not, for my amusement, wish for a storm ; but, as storms, whether wished or not, will sometimes happen, I may say, without

vio-

violation of humanity, that I should willingly look out upon them from this castle.' Vide Johnson's Tour.

And perhaps honest Lucretius, with his *suave mari magno*, meant no more.

The Country Justice. A Poem. Part II. 4to. 1s. Becket.

The same amiable spirit of humanity and benevolence, so conspicuous in the two former parts of this poem, also distinguishes the present. To which we may add, that in point of poetical merit, it is not inferior.

Modern Refinement, a Satire, 4to. 1s. Wilkie.

A tolerable description of the following characters: Flirtario, a fop of the ton; Avaro, a splendid, ostentatious niggard; Lady Rout, Pomposo, Sir Jasper Five-bar, 'squire Dilettanti, and lord Feignworthy.

The Duke of Devonshire's Bull to the Duchess of Devonshire's Cow. 4to. 1s. Fielding and Walker.

We hope that an act of the parliament of Parnassus will soon be passed to prevent all further importation of such horned cattle as the duchess of Devonshire's butchers have lately exposed to sale.

M I S C E L L A N E O U S.

Instructions of a Duchess to her Son. 4to. 2s. 6d. Dodsley.

These Instructions are a translation from the Italian of the duchess of Vestogirardi. They contain a comprehensive view of the moral duties, enforced with the warmth of maternal tenderness, where sentiment is improved by affection, and elegance blended with purity.

The Kentish Traveller's Companion. 8vo. 2s. 6d. Fielding and Walker.

This volume contains a descriptive view of the towns, villages, remarkable buildings and antiquities, situated on or near the road from London to Margate, Dover and Canterbury. It is illustrated with a map of the road, and cannot fail of being useful, as well as entertaining, to those who travel in the county of Kent.

Supplement to the Life of David Hume, Esq. Small 8vo. 1s. Bew.

The contents of the Supplement are a few anecdotes, and a copy of Mr. Hume's last will.

A Letter to her Grace the Duchess of Devonshire answered, cursorily, by Democritus. 4to. 1s. Baldwin.

This is a most degenerate Democritus, who neither laughs himself nor can make any one else laugh.

An Answer to Mr. Rowland Hill's Tract, entitled 'Imposture Detected.' By John Wesley. A. M. 12mo. 1d. at the Foundry.

Mr. Hill's tract, to which this is an answer, is an acrimonious invective, utterly unbecoming the character of a saint. This is a concise reply, breathing a spirit of greater meekness; proving, that many of Mr. Hill's assertions are not true, and that

that his whole pamphlet is 'written in an unchristian and ungentlemanlike manner.'

Historical Memoirs of the Life and Writings of the late Rev. Wm. Dodd, L.L.D. 8vo. 1s. 6d. Fielding and Walker.

These Memoirs are intended to supersede some spurious publications, which have lately appeared on the same subject. The author informs us, that almost all his assertions are founded either on personal knowledge, or authentic information. Doctor Dodd, notwithstanding his eccentricities, had some shining talents, and some very laudable qualities. His biographer mentions the former with a proper disapprobation, yet with tenderness and humanity; and the latter with deserved commendation. His remarks on the Doctor's compositions, foibles, and irregularities, are judicious, and convince us, that this pamphlet is the production of an able writer.

Serious Reflections upon Doctor Dodd's Trial for Forgery, &c. 8vo. 1s. Wilkie.

The design of this pamphlet is to shew, that no rule of law has been violated, nor any means employed to convict the unhappy offender, but such as were perfectly agreeable to justice. The latter part is an attempt to justify the conduct of Mr. M—y. Though this piece is ascribed to a clergyman, yet, if we may form a judgment of the author from the apathy with which he treats the subject, from his calling Doctor D. a *daring MISCREANT*, and from certain professional terms and phrases, we should rather suppose that he is a stoic of the law, than a stoic of the church.

Observations on the Case of Doctor Dodd. 8vo. 1s. Bew.

The design of these Observations is to vindicate the execution of the sentence, which was passed upon Doctor Dodd, and to shew the impropriety of all petitions in his favour, particularly that of the city. The Doctor, in his speech at the Old Bailey, says, 'I did not consider the danger of *vanity*, nor suspect the deceitfulness of my own heart.' From this concession, which is the language of penitence, the author of these Observations very uncharitably infers, that *vanity* was the spring of all the Doctor's acts of humanity and benevolence. He likewise throws a reflection on the conduct of Mrs. D. *before her marriage*; which is equally uncharitable, or rather inhuman and impertinent.

A Dialogue in the Shades between an unfortunate Divine and a Welch Member of Parliament, lately deceased. 4to. 1s. Bew.

In this Dialogue the Member of Parliament supports the character of an agreeable, witty, good-humoured libertine, indulging himself in jokes on the scurvy treatment a gentleman meets with, when he dies, the fable business of an execution, &c. The divine, on the other hand, appears thoughtful and serious. The author seems to have had no other design in view, than to exhibit a humorous picture of the two speakers, in contrast, particularly that of the late facetious Mr. Price.

